the LUTHERAN

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

SUNDAY SCHOOL CLASS

They're learning about God's great world

PACIFIC LUTHERAN
THEOLOGICAL SEMINARY
THE LIBRARY

Vol. 43, No. 35

MAY 31, 1961

No Hand on the Wheel

THE CROWD around an open space in the parking lot of the shopping center was fascinated attention watching an automobile. It started, stopped, turned, backed up, bl its lights and blew its horn.

There was something very different about the performance, though. There was n in the car. No hand was on the steering wheel. No one touched the horn-blowing Yet it went through its paces, evidently under perfect control.

THE MYSTERY was not as great as it might seem. The car was not just running l It was being controlled and guided. There was no visible hand operating it, but the was there just the same. Off to one side was another car, in which there was a s "remote control" unit. Through the use of radio every action of the driverless car be directed. You couldn't see any "hand" on the wheel, but it was effective neverth

In somewhat similar fashion, the hand of God is on the steering wheel of life. It always visible to our physical eyes, but it is never out of the sight of our eyes of "Lo, I am with you always" means exactly what it says.

—A. P.

The LUTHERAN *News Magazine of the United Lutheran Church in Ameri*

G. Elson Ruff, Editor. Albert P. Stauderman, Associate Editor. Edmund W. Jones, Art Di Robert E. Huldschiner, Hilda Yost, Sigurd B. Hagen, Assistant Editors

COMMITTEE ON CHURCH PAPERS: Rev. Paul E. Valentiner, chairman; Rev. Willard D. Allbeck, Ph.D., Edmund C. Arnold, William E. Keister, W. Emerson Reck, LL.D., Rev. Charles T. Sardeson, Rev. Sittler, Jr., D.D., R. Marshall Stross, Rev. Theodore G. Tappert, D.D., Litt.D.

PUBLISHED WEEKLY by The Board of Publication of The United Lutheran Church in America at 2900 Lane, Philadelphia 29, Pa. H. Torrey Walker, Business Manager. William H. Keyser, Advertising Ma Joseph E. Knapp, Circulation Manager.

CHANGE OF ADDRESS AND RENEWAL ORDERS

are to be sent to Circulation Department, **The LUTHERAN**, 2900 Queen Lane, Philadelp 29, Pa. Please allow four to six weeks for changes to become effective. To insure accura on changes of address, please include present address sticker together with your new addre

Subscription Price, $3.50 a Year. Copyright, 1961 by The Board of Publication of The United Lutheran C in America. Printed in U.S.A. Second Class Postage Paid at Philadelphia, Pa.

The LUTHERAN

sis in
y Churches
y Carroll L. Charles 11

Mark's Is Still
Market Street
y R. E. Huldschiner 14

n't Feel
ry for Us"
y Richard I. Knudsen 18

urch in the News - - 4
shington - - - - 10
od Conventions:
lorida - - - - - 29
entucky-Tennessee - 30
ndiana - - - - - 31
Mississippi - - - - 31
Nova Scotia - - - 32
CA Colleges Confer
Honorary Degrees - 33
ws in the Churches:
tral States - - - - - 38
: Hagerstown - - - - 46
higan - - - - - - 36
nesota - - - - - - 38
Y.: Buffalo - - - - - 44
- - - - - - - - - 37
Gettysburg - - - - 40
Harrisburg - - - - 39
Johnstown - - - - - 42
Philadelphia - - - - 39
Reading - - - - - 41
Williamsport - - - - 42
York - - - - - - - 40
e Make a Family - 22
rship Notebook - 24
sonal Problem Clinic 26
ks - - - - - - - 27
Conclusion - - - 50

THIS WEEK . . .

● IT'S A SHOCK to see the figures on decrease in membership of United Lutheran churches in big cities (down 19 per cent in Buffalo in five years, 28 per cent in San Francisco). Of course it's because our people are moving to the suburbs and we can't cope with the very different sort of people moving into the old neighborhoods. Carroll Charles has important information about the situation ("Crisis in City Churches"), *page 11*.

● ONE CHURCH that kept its old location, but constructed a new building, is St. Mark's in Williamsport, Pa. As an example of how not to retreat from the downtown community, here's a good one (*page 14*).

● CHRISTIANS who aren't afraid to go to church in East Germany (they're a minority), give evidence of more fervent faith than most church people in places where there is no danger. Pastor Knudsen, whose travel report began in *The Lutheran* last week ("Journey into Germany"), completes his account of visiting Leipzig (*page 18*).

● MEN OF THE YEAR (and four women) on United Lutheran college campuses are pictured on *pages 33-35*. They're getting honorary doctorates this month. Eighteen of the 46 are pastors.

● TWO SYNODS voting for the Lutheran Church in America merger last month are among those that will lose their geographical identity—Kentucky-Tennessee (to be split between the Indiana-Kentucky and Synod of the Southeast in the new church) and Mississippi (also to be in the Southeastern Synod). But both voted unanimously in favor of merger (*pp. 30-31*).

THE CHURCH IN THE NEWS

Senate debates school aid

Roman Catholics had demanded that the proposed U.S. federal aid to education include grants or loans to parochial schools. Spokesmen for the Roman Catholic hierarchy threatened to fight any measure that omitted funds for church-operated elementary and secondary schools. Protestants strongly opposed use of tax money for church schools, calling it unconstitutional.

This month a $2-billion aid-to-education bill reached the Senate floor after committee hearings. It provided aid only to public schools, but Democratic leaders promised Roman Catholics that they would later seek passage of a separate bill to finance non-public schools. Some senators wanted immediate expansion of the National Defense Education Act to make loans to parochial schools teaching "defense" subjects like science, mathematics and foreign languages, but floor leaders got them to drop the idea.

Non-religious questions provided the first hurdle for the bill. Senators argued the political wisdom of federal support for schools and of the use of funds for segregated schools. Sen. Barry Goldwater (R.-Ariz.) said the issue of "federal control of education" should nc decided without lengthy discussion.

Lutheran spokesman objects

Aid to church-operated schools sh not be concealed in the "form of l or grants" or "buried in the National fense Education Act," Dr. Robert E. Deusen told the Senate's subcommitte education. Dr. Van Deusen is Wasl ton secretary for the public relations sion of the National Lutheran Co and frequently a Lutheran spokesma national issues.

The basic question is the continu of "the traditional pattern of Ame education through free public sch or a change to a "dual or multiple tem in which church-related sch where religious indoctrination takes p become quasi-public schools, supp by tax funds," Dr. Van Deusen asse

The Lutheran leader expressed r that the Roman Catholic hierarchy demanding "substantial public suppor its private schools." He said, "The has come to speak plainly in an e to underscore the dangers implicit trend that may result in a serious w ening of the public school system an fringement of the principle of equal t ment of all religious faiths."

Vermont court upheld

The village of South Burlington, mont, had no high school of its The local school board paid tuitior students to attend schools elsewhere 1958 a taxpayer's suit challenged school board's right to pay $21,0(tuition to two Roman Catholic schools in Burlington where South lington students were enrolled.

The school board pointed out that mont law permitted students to enr any school chosen by the parent or

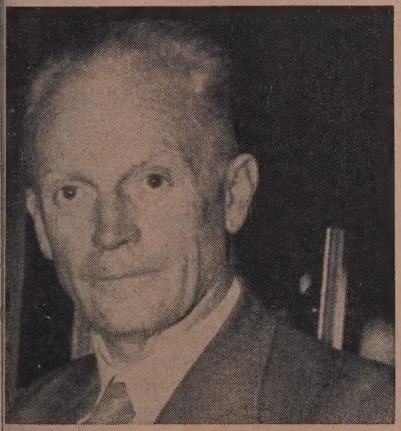
ın. Tuition up to $325 per year could paid from public funds.

After lower courts had decided against e school board, the state Supreme Court t year ruled the tuition payment law constitutional. The parochial schools e "an integral part of the Roman Cath- c Church," the Supreme Court said. ıe church's educational efforts are "high d dedicated" and "deserve the respect all creeds," the court continued, but ıe service of the church and its min- ry is inseparable from its educational nction. . . . The First Amendment mmands the state shall not participate."

Parents of the Roman Catholic stu- nts appealed the decision to the U.S. preme Court. This month the Supreme ɔurt refused to review the state court's cision, thereby upholding it. The ac- ɔn was regarded as an important prec- ent, especially in view of current ef- rts in Congress to gain federal tax nds for parochial schools (*see p. 10*).

ıstor accuses Eichmann

A 69-year-old Lutheran clergyman ıs a dramatic witness in the trial of former Nazi official Adolph Eichmann in Jerusalem last month. Eichmann is being tried by the Israeli government for his alleged role as head of a program which resulted in the death of many thousands of Jews in concentration camps during the Hitler regime in Germany.



TESTIFIES IN ISRAEL
Dean Grueber

Dean Heinrich Grueber of West Berlin said Eichmann had shown "rabid hate for the Jews." He also testified that Eichmann had given no indication that he was acting under orders from higher authorities in his persecution of the Jews, but asserted that he had full authority for the pogrom.

The Lutheran pastor had headed the German Confessional Church's efforts to hide Jews or smuggle them out of Germany before World War II. Eichmann later jailed Dean Grueber for his intervention on behalf of Jews. The churchman spent three years in concentration camps at Dachau and Sachsenhausen.

Favor welcome to Russians

Application of the Russian Orthodox Church for membership in the World Council of Churches had been announced last month at a meeting of the council's U.S. members. Dr. Franklin Clark Fry, United Lutheran president who is chairman of the world body's Central and Executive committees, reported the bid of the Moscow Patriarchate. He admitted there might be "tensions" with the Russians in the council but expressed hope that they would be admitted. Rejection would reflect "an alteration of our outlook on ecumenicity," he said.

Bishop Hanns Lilje of Hannover, Germany, who was Dr. Fry's predecessor as president of the Lutheran World Federation, hailed the Russian overture as "one of the most important events in the history of ecumenical relationships." He said the Russian Christians had main-

tained their faith "in suffering and in witness" and asked that they be welcomed "into the great world fellowship of the church with a free heart and a brotherly spirit."

No leaders of the World Council aired outright objections to the probable acceptance of the Russian Church. Archbishop Iakovos, head of the Greek Orthodox Archdiocese of North and South America and one of the council's honorary presidents, said he had "mixed feelings." He indicated approval of the Moscow bid if the intention was "purely religious" and not tied in with "Soviet propaganda."

Application called voluntary

The Russian Orthodox Church is seeking World Council membership because it "wants more ties with churches in other countries," a Russian diplomat said. Gennadi Gavrikov, a secretary of the Soviet embassy in Washington, told Minneapolis newsmen that the church is free to "act independently" of the Soviet regime and that it is "the biggest exaggeration to see the Kremlin's hand in everything." Mr. Gavrikov addressed a convocation at Augsburg College, a Lutheran Free Church institution.

"The church enjoys full freedom in the Soviet Union, but must confine its activities to religion," he declared. He admitted that the Communist Party issued propaganda against religion and favored "scientific atheism," but said there was "a kind of peaceful co-existence" between the atheists and believers.

Mr. Gavrikov said the Russian Orthodox Church had about 20,000 parishes, 35,000 clergymen, 69 monasteries and 5,000 monks and nuns. The figures were similar to those reported by the Moscow Patriarchate in its application to the World Council. The diplomat said there were also 1,240 Roman Catho churches, 1,000 Moslem mosques, 4,5 Baptist churches and 600 other Protesta churches in the Soviet Union.

Churches learn from census

To minister to the U.S. populatic churches must increase their service those under 29 and over 65 years of a the recent U.S. census disclosed. Fir ings from the 1960 count were explain and discussed by 120 church leaders a census officials at a two-day session Washington this month under auspices the Bureau of Research and Survey the National Council of Churches.

Teen-age population grew 70 per c during the last decade, while the over- group increased 50 per cent, the gro was told.

American churches are facing v problems of readjustment in the city, t suburbs and in rural areas, census

SYNOD VOTE ON MERGER

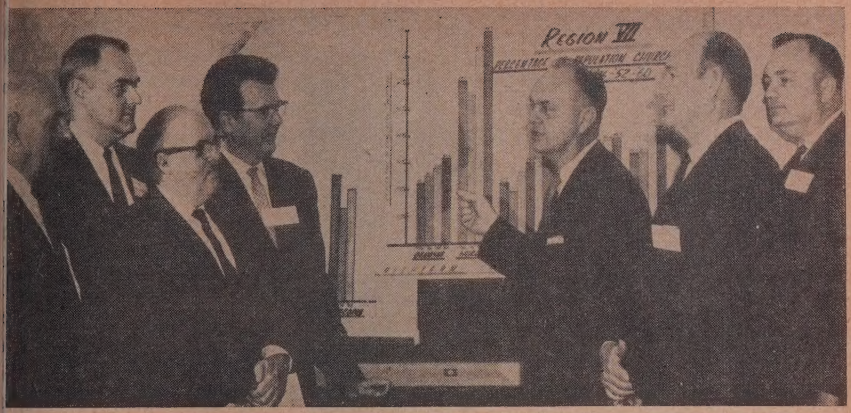
Synods meeting this spring were takir the final and decisive vote to commit th United Lutheran Church to merger with th Augustana, Suomi and American Evange cal churches in the LUTHERAN CHURC IN AMERICA. Ratification by 22 of th ULC's 32 synods is required.

Nine synods voted during the week May 15:

CENTRAL STATES, 224-12 in favor
ILLINOIS, 221-3 in favor
IOWA, unanimous in favor
MICHIGAN, 115-1 in favor
NORTHWEST, unanimous in favor
PACIFIC, unanimous in favor
PACIFIC SOUTHWEST, unanimous in fav
WARTBURG, unanimous in favor
WEST VIRGINIA, 40-2 in favor

The present situation:

Synods favoring merger .....
Synods opposed .....



CHURCH LEADERS AT CENSUS CONFERENCE IN WASHINGTON
A Lutheran urban church expert, Dr. Walter Kloetzli, is second from left

ials pointed out. Population has be-me fluid, with one person out of five anging his address each year — in eory, in a five-year span everybody has oved at least once. Rural areas and nner city" sections show population de-ines, but metropolitan areas have own. One-third of all families now live the 12 largest metropolitan areas of e nation, Census Bureau statisticians ointed out.

Suburban counties have had the big-st growth since 1940, the census owed. Most counties adjacent to large ties have gained at least 100 per cent opulation, while some have shown 300 r cent gains. Median age of the popu-tion is now 29.5 years, meaning that nyone beyond that age is in the "older alf" of the population.

"Empty nest" period

Number of teen-agers and of persons ver 65 will continue to increase during e next ten years, the church leaders ere told.

One aspect of the longer life span of mericans is what sociologists term the empty nest period," census officials ex-plain. In 1900, the youngest child born to a family was likely to be a half-orphan before he reached 21. Today, statistics show the likelihood that both parents will survive and may expect 14 years of life together after their youngest child has left home. This period often comes at the time of a man's peak earning power. His wife is still vigorous and active, eager to be useful in her community. Churches were urged to tap this "reservoir of manpower" lest these middle-aged folk become lonely and frustrated.

Many refute Welch charges

Old accusations that 7,000 U.S. Protestant clergymen were "Communist sympathizers" had been revived early this year by Robert Welch, head of the ultra-conservative John Birch Society. At least a score of church groups meeting during the past month denounced the "undocumented" charges as a "reckless smear campaign," demanded that they either be proved or retracted.

Southern Presbyterians meeting in Dallas called on the controversial figure to "deliver evidence" or halt his "whole-

sale and irresponsible charges." Methodist Bishop Gerald Kennedy of Los Angeles wired Mr. Welch, "Get specific or else admit that you really do not know what you are talking about." The Augustana Lutheran Church's New England Conference challenged the accuser to "expose" the Communists in the clergy or to end his "wild statements." Methodist, Congregational, Disciples of Christ, and Episcopal groups adopted similar expressions.

New York's Episcopal Bishop Horace W. B. Donegan warned churchgoers against the "subversive" activities of the John Birch groups. "Loud minorities" which "sow seeds of ill will and suspicion" prevent "serious recognition of our responsibilities and a calm evaluation of possible future action," he said.

Ask defense of clergy

Laymen in two Texas cities were urged to come to the defense of their ministers against persons or organizations that attack their integrity. Dr. Edward R. Tate, president of the Dallas Pastors Association, told a United Fund dinner of "efforts within the community to cast shadows of doubt upon the motives, teaching and views of ministers and of their churches." He called on laymen to support their pastors and "let them know they are being upheld in all their efforts . . . to bring the truth to bear upon all of human life and action."

In Houston, a committee of clergy and laymen was organized under the auspices of the Association of Churches of Greater Houston to combat "unproven" charges against Protestant churches. "The committee is the result of our just getting fed up about being charged with everything from communism to sex disorders," said the Rev. William A. Baine, association president. He expressed amazement that "hon people" could take seriously charges t their ministers were Communists or Co munist sympathizers.

Southern Presbyterians adopted a p to "stand behind ministers" who run i opposition or find their positions je ardized when they try to apply church's social pronouncements to lo issues.

Missouri is chided

The Lutheran Church — Misso Synod, usually regarded as one of most conservative major denominati in American Protestantism, found it accused of liberalism and of being informed about communism. Meeting Milwaukee May 15 and 16, a "State the Church" conference which inclu some Missouri Synod pastors and tea ers among its 472 registered delega adopted a series of resolutions shar critical of the synod.

Over some opposition, the confere demanded that the synod organize struction "on the destructive charac and tactics of the Communist and rela ideologies." It called on Missouri "sever all connections" with the Natio Lutheran Council, Lutheran World F eration, National Council of Churc and World Council of Churches. (T Missouri Synod is not a member of a of these groups, but co-operates in so of their programs such as ministry to armed forces and service to refugee Other resolutions attacked Valpara University, the Revised Standard Vers and other modern translations of Bible, and called for stricter synodi discipline.

Heading the conference was the R Cameron MacKenzie of Detroit, who been active in ultra-fundamenta groups. Defenders of the synod's p

QUARTERS of The Ameri- Lutheran Church in Minne- gets an "official label." ng was recently enlarged to de offices for new church houses operations of The s Augsburg Publishing House.

m included the Rev. Merton Jannusch Cleveland, who complained of the sappointing trend" of the conference, Dr. Neelak Tjernagel of Concordia achers College, River Forest, Ill. "We making ourselves vulnerable on so ny fronts that we may lose the whole ttle," Dr. Tjernagel remarked.

iests to work with court

Roman Catholic priests in New York's nhattan borough will work with court icers in an effort to reform youthful vbreakers. An agreement adopted by archdiocese and the Manhattan courts ovides that when a Roman Catholic uth is arrested, his priest's name will pear on the official records. The priest ll be notified and will be given infor- ation from the court records.

"This is the first formal arrangement have had with a religious body," mon Shute, acting chief probation of- er, explained. If the plan is successful, said it would be extended to other denominations and put into effect in other boroughs of the city.

Purpose of the plan is to enlist church support to curb high crime rates in certain areas of Manhattan. Although there are 88 Roman Catholic parishes in the borough, police said that 44 per cent of all arrests occurred in nine parishes. They are located on the West Side, Lower East Side, and East Harlem.

New York's Chief Justice John M. Murtagh said that juvenile delinquents were often youths who had not "had the affection and guidance normal to all human beings. The clergy is in a position to supply these needs."

And so forth

Groups with a "bona fide religious purpose" do not have to register under a new Minnesota law regulating charity drives unless they hire professional fundraisers. Then they must register and publish annual financial statements detailing all receipts and expenses.

WASHINGTON

By ROBERT VAN DEUSEN

SCHOOL AID DECISION

As Senators grapple with the thorny question of federal aid to education, complicated by Roman Catholic pressure for inclusion of parochial schools, a Supreme Court ruling cast new light on the problem. The high court declined to review a decision of the Vermont Supreme Court which held that use of public funds for parochial school tuition payments is unconstitutional.

The Vermont case presented in its broadest form the issue of governmental aid to church-related elementary and secondary schools. If the Supreme Court had accepted it for review and had sustained the ruling of the lower court, it would have established a clear precedent against aid to parochial schools, even in the form of tuition payments.

If the Supreme Court had reversed the decision of the Vermont court, it would have left the door wide open to governmental aid to parochial schools through payment of tuition grants to students. Since it simply declined to review the lower court ruling, the assumption was that the Supreme Court did not see a basic violation of constitutional principle in the Vermont decision.

The net result of the Court's action will be to strengthen the hand of Senators and Congressmen who are opposing the inclusion of parochial schools in the federal aid program.

The issues

The litigation arose from a Vern statute of 1915 which permitted any t without a high school to pay tuition the pupils so that they might attend o public or private schools. The S Burlington School District, invoking law, paid tuition for a number of dren in three Roman Catholic school

Some of the tuition payments v made directly to the schools. A l taxpayer brought suit to stop the ments. The Vermont Supreme C agreed with him and issued an injunc against further payments.

The state court relied solely on U.S. constitution for its conclusion said this kind of governmental aid t religious institution fell within the c gory prohibited by the First Amendm

"The Bill of Rights," the Vern court said, "secures to those of the C olic faith that the state shall not intr in the affairs of their church or its i tutions. It assures to those of diffe persuasion that it will not lend assista to them or to those of different faith the pursuit of their religious belief."

The question of aid to paroc schools has been a hot political probl Seldom has the Roman Catholic Chu been as open in exerting its polit power. Senators and Congressmen f states with heavy Catholic population under pressure to fall in line with hierarchy's demands.

As Protestants have become aware what is happening, the volume of let opposing aid to parochial schools been rising until it more than matc in some key states, the flood of mail voring such aid. The decision wh Congress makes this year will be a tu ing point in the relation of paroc schools to the public school system.

y CARROLL L. CHARLES

CRISIS IN CITY CHURCHES

Down, down, down go the enrollment figures . . . .

VERY FEW in the church genuinely re-ze the seriousness of the problem which l multiply in size in the next ten years. tistics are sobering. United Lutheran urch membership in established city ngregations—those at least 15 years old is rapidly decreasing.

For the 1945 to 1960 period, the *net* s in communing membership for New rk City was 10.5 per cent or 3,270 mbers. During the same period the ptized membership declined 16.6 per nt or 11,800 members.

The same is true for a majority of the cities across the country. There was a 27.8 per cent decline in Chicago and St. Louis, 26.7 per cent in Louisville, 37.2 per cent in San Francisco.

The rate of decline increased in the last five years and there is every reason to believe that losses for the next five-year period will be proportionately greater. Even cities in which our congregations have grown now show a decreasing rate of growth. Look at these figures from a number of cities:

MEMBERSHIP CHANGE — PERCENTAGE

	1945-1950		1950-1955		1955-1960	
	Communing	Baptized	Communing	Baptized	Communing	Baptized
ew York City	*3.4	*1.4	*4.2	*5.6	*2.9	*9.6
ffalo	*2.4	†1.3	*8.1	†0.2	*13.4	*19.5
iladelphia	†10.9	†5.6	†8.4	†5.1	*3.4	*6.4
ltimore and Washington	†5.3	†4.4	†5.1	†5.6	*1.4	*9.6
ttsburgh	† .5	*3.2	† .9	*1.2	*6.8	*2.4
ledo, Akron, Columbus and Dayton, Ohio	†17.3	†20.2	†13.5	†10.3	*1.8	†3.3
icago and St. Louis	*7.1	*6.2	*7.7	*9.5	*2.8	*12.1
uisville	* .9	†4.8	†2.5	*3.0	*31.3	*28.5
n Francisco	*15.3	*19.8	†6.7	†11.2	*20.8	*28.6
nneapolis	†16.4	†18.5	†21.8	†18.7	†13.2	†15.1
Average	†2.1	†2.4	†3.9	†3.2	*7.2	*9.8

* Minus † Plus

THESE FIGURES should concern us because so much of the ULCA strength is in urban centers. Our denomination is one of the most urban in American Protestantism. A study completed in 1957 revealed that 45 per cent of the ULCA membership and 50 per cent of the ULCA stewardship strength existed in older established congregations in cities of over 25,000 population. I believe the time rapidly approaches when we shall begin to report a decline in total membership. We are no longer keeping up with the population growth.

We should be concerned about the reasons for this decline. Are we ministering in the most effective manner? Are we proclaiming the gospel? Is the community of believers a fellowship with Christ or merely a social fellowship?

FOUR YEARS in urban church work have convinced me that men are eager to hear the Good News as never before. They want to believe that miracles can happen which seem to contradict and transform the ways of society. They want a personal sense of mission which is as audacious as the Pentecost experience, not the excess baggage of parochial functions and polished-up cultural ethics.

This is especially true of the unchurched and those who have grown up outside the religious institution. This increasing number of Americans can be approached if confronted with God's power in the gospel. But they close their eyes to the institutional image of "business as usual" on a quiet Sunday morning for a select group of "our kind of people."

Only if the church fulfills its mission can it claim to be unique. First of all, the church is the community of believers, the Body of Christ; called, gathered, enlightened, and sanctified by the Holy Spirit. Secondly, it is a social institu similar to any other institution in soc What should be secondary in the ch has become increasingly primary. If trend is not reversed the church will being no longer the channel of G grace and having no reason for exis either in suburbia or in the inner cit

WE ARE FACED with urban men no longer believe that the church is ferent from any other social institu We must return to a reverence for sacramental nature of church life, a found respect for the true source Christian fellowship.

Christian fellowship is God's gift, not the result of man's gifts. We not brought together because we similar education, similar interests, a c mon cultural background, but by power of the Holy Spirit. We com "fellow beggars" of God's grace at altar. This fact binds us together; common bond of sin and sainth knowledge that we are all creatures heavenly Creator, and witnesses to other of the same Holy Spirit.

Most people come to church with t best foot forward—not as beggars. come together clothed in layers of tense, to bare ourselves before a grac Father who alone knows the innerr thoughts of our hearts.

He knows us—but somehow we main strangers to each other. The b of community we so eagerly seek never quite established. Instead of fessing and sharing with each other, put forward a solid front of massive meritless good works. In this typ community the man who feels

---

Carroll Charles is secretary of the U Church Department, Board of Amer Missions, United Lutheran Church.

ply his sense of guilt will be the lone-
t, for he will feel cut off from his
ghbor and frustrated by lack of one-
s with his brother who suffers in the
ne despair.

Yet, in our theological understanding
the Christian community, we certainly
ieve that God's grace is bestowed
ough community, not as an indi-
ualized grace received in isolation. If
are in a redemptive relationship with
rist, the Head of the church, then we
ist be in a redemptive relationship with
er members of the same Body.

IN SUCH a Christian community accept-
ce of the person as he is, is natural
d assumed. We come to know each
er as redeemed sinners just as God
ows us and acted for us as sinners.
is kind of community is a mystery to
iety but it is exactly the kind of fel-
vship men need for sound health.

Why church fellowship is not always
s type, each of us can answer only
r himself, but the consensus is that
urch fellowship is not of this nature.
e last place the social outcast of our
ne—the addict, the alcoholic, the pros-
ute—would think of finding accept-
ce is in the average Christian congre-
tion on a Sunday morning.

Our human relationships are so de-
ndent upon response that loving the
lovable and unresponsive is quite a re-
lsive and difficult demand. To most of
it appears impossible.

Yet, out of our Christian experience
e must come to sense that such a love
possible, if humanly impossible, and
st ourselves upon God's grace, confess-
g our inability to love in this way.

THIS IS NOT to deny the importance
the church as a social institution.
here will always be a social selectivity
at work in such an institution. People of similar interests and backgrounds will tend to be drawn together but this does not rule out acceptance of the sacramental nature of church life.

The "one big happy family" concept of congregational life is no longer institutionally valid even for congregations of similar background. People tend to be attracted to small circles so that there are several sub-congregations within the average congregation.

This is not necessarily bad if members accept the primary sacramental nature of Christian fellowship. In the city of the future, congregations will increase their effectiveness by planning for many smaller sub-groups centered about common interests but drawn together by common worship and sense of mission.

There is one church: we are all members of one body. Thus, even though an individual Christian alone assumes a responsibility for mission, he is never alone and is as strong as the whole church is strong. Any congregation must know that it is strengthened by the whole church; other congregations, synodical leadership, ULCA boards and agencies.

For example, most congregations are willing to make an attempt to minister to people of other races once they hear that others are performing such a ministry. To convince others that the power of God's Word can break down the cultural walls that separate us from one another is not always easy, since our church does not keep records of membership by races. A conservative estimate of interracial work reveals that currently we have over 100 seriously interracial congregations in 19 states with over 15,000 Negro members, compared to not one interracial congregation in 1950.

Mr. Charles' discussion of the urban church crisis will be concluded next week

ST. MARK'S IS S

Church on Williamsport, Pennsylv

By Robert E. Huldschiner

You'd look at the church and shake your head and say, "It hasn't got a chance." It stood in a section of town which labor, welfare, and urban renewal departments could write reams of reports about, mostly of the "something ought to be done, but what?" variety.

Access ramps of a new high-level bridge had reached down and around St. Mark's Lutheran Church like tentacles of a late-late-show monster grabbing prey. The bridge meant progress. had to be built to get over a new le that would stop the Susquehanna Ri from paying a visit to St. Mark's and the houses around it at frequent int vals. St. Mark's had survived four m jor floods since 1865, and its Victor and Gothic splendor showed battle sc

Now the river was kept safely

MARKET STREET

ssway is next door to the old one (now torn down)

nd banks, but the troubles of this down-wn part of Williamsport, Pennsylvania, ere far from over. What do you do ith a church sticking out between two idge ramps, even if it doesn't get oaded?

The question would have stumped any a city or church planner. But they dn't know Maggie and Maggie didn't now them.

MAGGIE HAS NEVER given much thought to population shifts, sociological trends, urban rehabilitation. She's in her seventies, and sort of square with rounded edges. Her face is big and red and looks as if it had been a battleground in World War II. She has white hair and does not talk. She shouts.

Maggie doesn't mean to shout, but her husband, who is a retired pattern maker,

is a bit hard of hearing. And her powerful voice helps when she wants to communicate with the neighbors, which is often. The neighbors don't live far away because the street on which Maggie lives is so narrow you get claustrophobia when you drive through in a Chevy. But Maggie wants to be in touch with people.

Maggie had belonged to St. Mark's all her life. And she loved it, and not because it was a pretty church. Maggie's loves were never determined by pretty looks. She loved people and things because they were there.

OTHER MEMBERS of the church loved St. Mark's too. But they were upset about what was happening to that part of town and they had a right to be. The church had been built when the houses around it were owned by well-to-do people. Perhaps the river, at that time, wasn't as angry as it became later. Anyway, the "better families" lived there, and the houses were well kept and the front lawns well trimmed, and it was all very attractive and proper.

Then things changed. The people moved up into the surrounding hills and looked down—not symbolically but in fact—on the old section. They shook their heads and said, "Things are getting to the point where something ought to be done about the church."

The people moving into the old homes had many children and little money. They didn't seem to have much use for the church. Wouldn't it have been much better to move St. Mark's where its people were? Many thought so.

There was so much disrepair and hopelessness about that part of town. Of course, there was the new parish building erected in the '40s, but it could have been sold. And the hills, above the city, were safe and beautiful and green.

Sunday morning in new St. Mark'

MAGGIE NEVER TOOK part in those c
cussions. She still lived where she l
always been and she was too busy to t

Her house is one of those that had o
seen better days. It is big and unpain
and wind-torn and rain-washed. On
small porch there's a bench made fr
scrap lumber her husband got from
nearby house that burned down.

But as you enter through the narr
corridor you'll find that the inside of
house is sparkling clean.

When Maggie was 13 the mother c
family down the street died and Mag
moved in and took over the househ
and the care of the children. Nob
told her. It just came naturally. She
so much, the children thought the
year-old girl was their mother.

She got married in her late teens

a child of her own. But her husband, who worked for the railroad, was away a great deal and she had plenty of time for all the other children in the neighborhood. During the big flu epidemic after World War I people were dying all around her, but she kept going, taking care of all the sick she could get to and making sure houses were kept swept and clean when the undertakers came to take the bodies away.

MAGGIE DIDN'T SEEM to notice that the names of the people were changing from German, Irish, and Polish to Italian. As long as there were children around her door needed a meal, a dress, or a smile, she was busy. There were always plenty of children. She didn't need a program or a blueprint to know what to do.

But the church council had to worry about programs and blueprints because change was upon them. This was five years ago. The "Let's Move" group wanted action and the "Let's Stay" group was getting smaller. But they had a new pastor, Frederick G. Hasskarl, and even though the church was still in the wrong section of town, they discovered that fine people had moved into all directions, if they all wanted to worship in the same church, St. Mark's best location was still the same old spot.

They also discovered that while bridge ramps don't improve the scenery, they make for very convenient transportation from outside the city to inside the city. And, besides, the space under the ramps could be used for parking. And so a congregational meeting voted to tear down the old church and a few houses, that were for sale, around it, and to build a modern, functional church next to the parish house.

TODAY ST. MARK'S is shown to visitors as the first new church to be built in downtown Williamsport in nearly half a century. Its existence, the modern lines and the streamlined front, are like a vote of confidence in that part of town.

But for Maggie things haven't changed. They never will. On Sunday you can see her, red face beaming under the square hat, tailored coat over the flowery print dress, come down the street with anywhere from 15 to 25 little dark-haired boys and girls. When it rains or snows, she'll take taxis, not one but three, to get her crowd to Sunday school.

And where the parents don't care she'll see that they get baptized and, later, confirmed. Her husband, meanwhile, looks after the houses, fixes a fence, paints a shutter, tells people that this is their street and that they should make it look clean.

AND THE CHURCH is trying to do its part, with a multiple ministry and a large roster of people who need help. Maggie knows them all, and without her the pastors wouldn't have been able to make contact with them. Now five women are being trained as volunteer welfare workers to help out Maggie.

But nobody can replace her. The other day someone looked up the parish register and discovered that Maggie appeared as sponsor in some 200 baptisms recorded in that church. She's been looking after people all this time while the church was debating whether to move.

Maggie never thought of moving. To her the church is neither a building nor a program. It's an action on behalf of people who need her wherever they are, which is why this story is worth telling. There may be a Maggie in every run-down church sticking its steeple over the roofs of downtown tenement houses, and what would Maggie do without the church—or the church without Maggie?

"Don't feel sorry for us"

Germans under Communist rule tell American visitor th
stand "faithfully where God has called" them to sta

By RICHARD I. KNUDS

I FOUND the East Zone Church to be ten times poorer and smaller than in the West, but also ten times more alive. Judging only from the people I met in Leipzig, there emanated a spirit of joyfulness and love for one another which reminds one of descriptions of early church life under the Roman Empire. They suffer their almost apostolic poverty with rare good humor and wry jokes.

One of their greatest hungers is for reliable news of the rest of the world. It is against the law to import any We ern journals. Radio and TV progra coming across the border are hopeles jammed. The Zone press is a journali desert. How staffs can issue such ac of dreary copy daily, full of product statistics and long-winded quotations fr the latest functionary's speech, is in its an accomplishment.

When my hostess, assuming I

Youth marching again, this time under flag of Communist Republic .

PHOTO FROM "Question 7"

nging in a Western newspaper, found o be instead one of the local brand, expressed her disappointment with one-word comment, "Cheese."

Western cigarettes proffered by mem- s of our group were eagerly snatched by our hosts, and when I gave the last oranges from my trip to two dea- esses, tears welled up as they ex-

. And youth singing in Leipzig church

ned that they had almost forgotten at a real orange looked like. In appre- ion that Western Christians would risk ting them our hosts slept in heatless ms while using the only coal available keep their visiting guests warm.

Ve suspect that they themselves went hout in order to place unrationed ntities of food before us of the plain- fare, yet cooked with love. What sed for coffee became the object of ed apologies and wisecracks around breakfast table.

UCH DIFFICULTIES and many more them form the lighter side of Chris- existence in East Germany today. darker side includes police brutality, den disappearances of loved ones se- tly arrested, the desperate lack of dical services due to the mass flight doctors and other hospital technicians, and the serious vocational plight of students who choose to suffer with the small Christian community rather than deny their faith in favor of the Marxist god.

When the doorbell rings and a leather-booted policeman with side arms asks to come in (at any time of the day or night), it's just a "friendly" routine call to check on the names and addresses of the visitors seen coming and going from the house. (I watched this routine twice during the week.)

Our East Zone friends know what it means to try to divide a quart of milk a day among four children. One can read the undernourishment in the sick eyes and pale faces of people on the street. The interiors of all public buildings including apartment houses smell like hospitals from the sterilization mixtures everywhere sprayed out of official fears of what an epidemic might do among this resistance-lowered people.

THE WORSHIP life of East Zone Lutheranism was never more radiant and meaningful than now. The old chorales forged out of the religious struggles of the 16th century suddenly have taken on new life and pertinence to the contemporary situation. How these Christians sing! Since church attendance is frowned upon in a confessionally godless state, one sees only the determined minority at worship.

But what they lack in numbers they more than make up for in spirit. More frequently than among us, they meet for worship and Bible discussion in small house-size groups. Church attendance in the East is viewed as a condition of spiritual life and freedom itself. One makes it his duty to be there, because all depend mutually for their spiritual life on the bodily presence of each at worship. To remain away without very good

reason is considered almost an act of betrayal.

Prayer life is marked by a greater vividness and fervor than among us. One senses the gathering up of many streams of private prayer into the common liturgy. The names of specific persons and causes enter into their intercessions in a marked way. Indeed, when I visited a meeting of the student congregation one afternoon I found them busy constructing a liturgical frame for a general prayer that would be most open for petitions containing specific matters of concern.

DURING THIS week in Leipzig we met a number of evenings with student cell-groups high in the candle-lit attics of apartment houses, sitting on the floor around a tea table, informally discussing the relation of a Christian student to the political situation. Among these often very sharply critical discussions (possibly staged for the benefit of their Western guests) I detected an inner tension between those who believed in continued spiritual resistance to communism, and those, led by some who had toured Russia, who seemed in favor of working out some kind of modus vivendi with communism, on the grounds that it is here to stay and one must come to terms.

For the Leipzig brethren the Thomas Church, made famous by Luther's preaching and Bach's last twenty-seven years of music-making, is a center of cultural evangelism of unique importance behind the Iron Curtain.

Sunday, March 5, the first day of the Fair, found us in the balcony just across from the pulpit. We were naturally disappointed at not hearing a single note of Bach's, as well as in the one-third empty nave. The sermon, however, preached that day by the Dean, was a magnificent testimony to the relation between the

St. Thomas Church in Leipzig

power of God (in casting out Beelzebu and the freedom of the Christian.

"Humanism smiles at the demonol of the New Testament," said the De "but this most enlightened century shown itself to be also the most human." A favorite homiletical de of East Zone preachers (I was told) to use examples from the Nazi time the certainty that they will be unc stood by the congregation in cont porary terms. The service closed v the chorale, "Up Christian Man, Up Battle."

For me, the most memorable exp ence and the climax of the week c at the Thursday evening special Concert of the world-famous Thoma chor in the Thomas Church. This se group of young boys gets an educa very similar to that which Bach when it was a part of his many d as cantor and organist to teach the c

s their catechism, Latin, music, and h in the adjoining St. Thomas school. his evening the old church was filled apacity. We had good seats almost er the pulpit as hundreds pressed in near this indirect but powerful form proclamation.

urer gospel preaching could one never e for than we heard that evening, ng with the tomb of the composer on right, his ever-living music cascading n on us from the left. In the audie were Communist Party functionaries n many Eastern lands, Russian Army cers in uniform, and even a sprinkling Red Chinese trade officials. Together listened to words like these:

"Where is such a people like us, to whom God is so near and gracious? Forget not to continue to show us thy goodness. Then shall our city and our and praise thy honor with sacrifice and thanks, and all the people say 'Amen.' "

As the concert ended, one felt an almost palpable weight spread out over the church, and then lift as the first listeners shuffled silently toward the exits.

THE LAST NIGHT of our stay it was our privilege to attend a meeting in the Leipzig mission house. The Leipzig mission is one of the great European mission societies that sprang up on Lutheran soil to pioneer the planting of the church in the then far-off lands of Africa and India. Around its walls, inside the quiet courtyard decorated with Hindu sculptures, hang row upon row of portraits of the hundreds of men who went out in obedience to the great commission.

Today the mission house is one of five Lutheran theological seminaries still permitted a limited operation under Communist control. Neither men nor money can be sent as of now, but the Leipzig mission still feels a spiritual responsibility for the now independent young churches.

This evening was in the nature of a homecoming, as young colored Christian students currently studying in Germany but originating from Leipzig mission territory were on hand to bring greetings from the daughter churches in India and Tanganyika to the mission in Leipzig.

It was heart-warming to feel the spiritual rapport and the mutual pride in one another shown by guests and hosts in the mission house chapel. We shall not easily shake off the memory of the words of the director spoken at the end.

"Keep your sympathy for others who need it. We are in the place the Lord wants us to be just here and now—a place with difficulties of its own but full of promise. Tell your people that we make only one request—Don't write us off, but pray for us, that we stand faithfully where God has called us."

Bach statue at St. Thomas Church

FIVE MAKE A FAMILY

Business and Pleasure

DAN SAT ALONE at the dining-room table. He was so absorbed in his paper work that he took no notice of me as I straightened the living room. Karen was out. Pete had gone to his room for "the battle of the books," as he calls homework. And Sue was in the bathroom, washing and setting her hair.

Dan and I are so seldom alone. And here we were. Just the two of us. I wanted to talk, but I didn't want to interrupt whatever he was doing.

I rustled papers, moved a chair, drew a blind, coughed lightly. Little noises to catch Dan's ear.

"AH . . . YOU'RE there, Connie?" Dan laid down his pencil and leaned back in the chair. "Where's everyone?"

I took a chair at the table. "Everyone's busy. Except me. Working hard? What is it? Homework for the job? Church council business?"

"Nothing that important." Dan covered his papers with his arm. Then he laughed and pushed one of them toward me. "You might as well know. You'll tease it out of me."

I looked at the paper . . . a list and some figures. "Two nights at motel . . . $20. Meals . . . three days. Gas and car expenses. Souvenirs and gifts for the children . . ." My voice rose as I read the list. "Dan!" I must have sounded incredulous. "Daniel Melton . . . what are you dreaming up now?"

DAN REACHED for the paper and my hand. "Connie, don't you feel you need to get away from it all?"

"Don't I wish we could! But it's i possible, Dan. Maybe later in the su mer we can go away for a few da Karen and Pete will be busy, and we c take Sue with us or maybe she co stay with someone."

"I can't wait till summer." Dan spo seriously. "I have a couple free d coming to me. Now is the time to We can make arrangements for the ch dren for three days."

"But the money, honey?"

"You're talking poetry." Dan still h my hand and squeezed it gently.

"Dan . . . it's almost Karen's gradu tion. That will mean extra money. A the end-of-school expenses for Pete a Sue. And Pete's camp fund. We'll ha to add some to what he's saved. And S needs . . ."

"I've thought of all that. But her something you don't know. You have given me a chance to explain my pla

"The floor is yours. Sell me."

"Here's the setup. The church co cil thinks we should send a delegate the one-day conference on church pla ning for new housing developments a suburbs. Pastor Ittel can't go. He the problem up to the council. I'm only one who could take that date o

"Did you volunteer or were y elected? Don't tell me. You voluntee and started to dream . . ."

HE LAUGHED. "I can't deny it. I v looking for an excuse to leave town . elope with my wife."

"That's a delicious, rather sinful co

ment. I'd love to elope with you. Can sneak away in the early dawn?"

"You like the idea, Connie?"

"Ummm . . . let's see . . . Alice Anson will probably ask Karen to stay h her. Sue's always in demand as a ama guest. Pete . . ."

"Pete's been snapped up already," Dan errupted. "Pastor Ittel said if I'd take the conference, he and his wife would e on Pete."

"They've forgotten how much he eats," aid. "Remember when he stayed with m, and Mrs. Ittel said he ate ten times lay and then took food to bed?"

I WAS SILENT for a moment, then, an, do you think we thrust our chil- n on others just so we can get away ether? What do our friends think?"

"They envy us, I believe. And one ason we can find places for our three ungsters for a couple of days is be- se they are good company, helpful, -operative. We should be proud of m."

"I shudder, though, when I think of way Pete leaves a bathroom wash sin, and how long it takes Karen to her hair, and how whiny Sue is when is tired or mad."

"But, Connie, children are always on tter behavior away from home. Their st and hostess don't see the things we . At home children can let down their ir and scream."

DAN GATHERED his papers. "I think e figured the expenses. Won't cost ch. The church is paying the confer- ce fee and meals at the conference and mileage to and from the conference. at's one day taken care of. We'll really y spend money on the other two ys."

"But you're only allowed ten dollars r food," I protested.

"I thought you could pack sandwiches and fruit and cheese and hard-boiled eggs and a gallon jug of coffee for the first day." I made a face at him. "And we'll picnic any place that pleases us.

"The second day we'll spend along the river. We can plan on breakfast at the place where we stay overnight, eat a picnic lunch, splurge on a big dinner. The third day we'll be at the conference and drive home that night."

A car door slammed. Voices in the night. The front door opened. "Hi, Mother!" Karen rushed in. "Hi, Pops!" She patted Dan's head.

She dropped to a chair at the table. "Hear you're going on a short trip. Alice's mother asked if I wanted to stay with them."

I LOOKED at Dan. "Did I say we were going to *sneak* away? Evidently the town knows your plans."

"Oh, sure," Karen said. "Anyone hungry? Sit still." She talked to us from the kitchen. "Pastor Ittel told me at choir practice that you were going on a church assignment. Naturally everyone heard . . . including Alice . . ."

She came back with a box of graham crackers and the jar of peanut butter. "Have some?" She carefully heaped gobs of peanut butter on the crackers. "I think it's wonderful. Not enough parents get away alone . . . alone together, I mean. Alice Anderson says her parents never do the exciting things you do."

"And your father and I think our lives are so dull," I said, laughing, trying to swallow the sticky spread.

"Dull . . ." Karen turned this adjective in her mind, then let it drop. "You take full notes at the meeting, Mother. I'm ordering you. Maybe we can work the housing business into our Luther League meeting . . ."

WORSHIP NOTEBOOK

MEMORIAL DAY IS FOR PRAYER

ALONG WITH ALL of the more important concerns of President Kennedy—Cuba, Laos, and goodness knows what else—he has a host of traditional duties. They're a part of what the American people expect of their chief executive.

I'd be the last fellow in the world to make trouble for the President. Above all, right now he needs nothing quite so much as our prayers. But I must confess that I'm a bit surprised that no one called him to task on his recent Memorial Day proclamation. Surely there must be some eagle-eyed watchdog who saw what I saw in this official document.

PRESIDENTS have been making Memorial Day proclamations ever since somebody decided we ought to have a Memorial Day. I'd never paid much attention to them before. Usually they dwelt on the same subject that Lincoln handled much better at Gettysburg. But one short phrase in this year's proclamation made me wonder how soon it would be before someone from POAU or some kindred group would recognize "the insidious influence of Rome" and raise the alarm.

Says the President in the 1961 proclamation:

"NOW, THEREFORE, I, JOHN F. KENNEDY, President of the United States, do hereby urge the people of the United States to observe Tuesday, May 30, 1961, Memorial Day, *by invoking the blessing of God on those who have died in defense of our country . . .*"

The proclamation otherwise is a noble appeal to people to pray "for a new world of law where peace and justice shall prevail and a life of opportunity shall be assured for all . . ." Goodness kno we certainly need to do that! But wh about the President's request that we voke God's blessing "on those who di in defense of our country . . .."?

Please don't misunderstand. I dou very much whether the President actua wrote these words—perhaps one of t many White House "ghosts"—but he c sign it.

NO MATTER how you read those wor they always come up with the same me ing: prayer for the dead. And everyc who is the least familiar with the histc of the Reformation knows that Pr estantism generally would have nothi to do with it.

In Lutheranism the position was quite so inflexible. The Smalcald A cles (Part II, Article II, 12) says: "no ing has been commanded or enjoi upon us with reference to the dead." the Apology of the Augsburg Confess we read (Article XXIV, 94 and 96) t although the Lutherans were emphatic unsympathetic to the Roman Cathc notion that the celebration of the m was for both the living and the de prayers for the dead were not specific forbidden.

"We know that the ancients spoke prayer for the dead. We do not for this, but rather we reject the transfer the Lord's Supper to the dead *ex op operato.*"

Melanchthon, the author of the Ap ogy, notes that the opponents of the therans at the time of the Reformat tried to identify the followers of Lut with Aerius, a fourth-century priest "w

y say was condemned because he de-
d that in the Mass there was an offer-
g for the living and the dead."

Melanchthon continues by saying:

We do not support Aerius either. But
e are at suit with you (i.e., the Roman
holics) for wickedly defending a
esy that clearly conflicts with the
phets, apostles, and holy Fathers,
mely, that the Mass justifies *ex opere*
rato and that it merits the forgive-
s of guilt and punishment even for the
ked to whom it is applied, if they
ke no objection. We reject these wicked
ors which rob Christ's suffering of its
ry and utterly destroy the doctrine of
teousness by faith."

LUTHER SAID it is not necessary to pray
the dead since those who are in
ven don't need prayers, and those who
in hell cannot be helped thereby.
those of his own day, who were still
d to pray for the dead, he urged them
make their prayers conditional.

The chief argument among Roman
tholics for prayers for the dead comes
m II Maccabees (12:40-46), a book
ich is a part of their Bible, but is not
nsidered a part of Holy Scripture by
otestants. Against this is usually cited
Corinthians 15:29. "Further, you should
nsider this, that if there be no resurrec-
n what is the point of some of you
ng baptized for the dead by proxy.
hy should you be baptized for dead
dies?" (Phillips, *Letters to Young*
urches, Macmillan).

I suppose the argument is academic
most people. After all we are faced
th the infinitely greater problem of
he. Then there is the question: when
es the resurrection take place, at the
oment of death or at what we who are
ll in time regard as some yet-to-arrive
oment? Given all of the proof texts and references, the issue will be just that and little else, an academic pursuit of man's power to reason.

BUT WHEN one has been touched by the death of a loved one, there are other considerations which seize hold of one's response to God. If the deceased was one of those, as President Kennedy has said, "who have died in the defense of our country," then the call to prayers, even with the words that tend to bother the evangelical Christian, has a significance far more deep-seated than any academic pursuit.

I knew a young fellow who died in the service of his country. It's hard to think of this teen-ager who loved jazz and sported the padded shoulders and peg pants of his day as one of those who "gave the last full measure of devotion." I can't imagine that in his last moments upon the earth he had any noble thoughts that what he was doing was "a far, far better thing." He wanted to live. He loved life. But when the time came, he went forth, as did so many of his fellows, to answer the call of the Lord.

THIS LAD, so youthful, so alert, his bright silver wings glistening on his tunic, wasn't what one would call "the religious type." But, in those rare moments when a man delves into the deeper things of life, he found the words, perhaps a bit haltingly, that marked his trust in Christ.

I know that he now is in the hands of God. Whether the prayers I offer can have an effect upon his eternal existence is still a question which lurks beyond the curtain that is only drawn back to reveal all things when I too must pass beyond it.

Yet, when Memorial Day is here, and my children—Tom in his Little League uniform and Chris wearing the garb of the Brownies—and my wife and I stand

with our neighbors in our little town and listen to the bands, the prayers, and the speeches, I'll bow my head and ask God to continue his blessing upon the young airman who died for his country. You see, he *is* my brother.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Different mentality

QUESTION: Marge is eleven while Ruth is eight. These two girls are very different. The older one is brighter and has better personal traits. She has many friends, among both boys and girls. She is active in numerous school groups and projects.

Ruth has a harder time in school, makes lower grades, isn't so good-looking, and is of less attractive personal qualities. She has to make a greater effort in almost everything she does.

The disparity between the sisters is apparent in all that happens at home, and both seem to realize the situation. On one occasion Ruth complained that we give Marge more attention. Will this situation cause trouble between the girls? What can we do?

REPLY: Such a situation is not unusual. Children of the same parents differ, and in some cases there are decided differences in mental endowment. Each child is a descendant of many ancestors — persons of many gifts and weaknesses. So parents in such cases need to reckon with actualities and to give guidance according

Both father and mother ought accept the less favored child with reservation. Avoid any semblance partiality. Undoubtedly Ruth has ma qualities which you can approve a help her to develop. Praise her each forward move. The girls will ways be different, but each should ha fair opportunity to make the best inherent potentialities.

If you will be imaginative and sy pathetic, friendly and helpful, in de ing with the girls, each will note t you value the other, that you want help. That will help each to este the other. While Marge will probal have no trouble in finding things do, Ruth may need some help. In the varied doings of home life ne drop a disparaging remark. These s gestions simply commend Christi ways, intelligently applied, in the hon

Character forming

QUESTION: After successes and failu with our children I am wondering what age character education sho begin.

REPLY: Anyone's character is tra able to both heredity and experie (education). Any person has an vantage if he "picks the right ancesto —including parents.

Education begins at birth and tends to death. The quality of a ho and family, especially the basic ch acteristics of parents, makes the fi and most powerful impression. struction, suggestion, example, ch lenge, constructive projects, use Bible, and practice of devotions in home make profound impressions. these will naturally be added chur school, and community with all th positive helps.

BOOKS

BANNED IN SOUTH AFRICA

rief Authority. By Charles Hooper. Simon Schuster. 329 pages. $4.95.

This, says Alan Paton, is a "sad and ter- e book." It's also urbane and lively. It cribes four years of the author's ministry an Anglican clergyman in the back- ntry district of Zeerust in South Africa, efly among the Kaffirs. (Father Hooper s also priest of a white people's congre- ion but they boycotted him from the tinning.)

The Bafurutse tribesmen are described in ing, whimsical detail by this clergyman o was born and bred in South Africa. pecially their exuberant devotion to the urch and their simple, dependable way of are portrayed in convincing detail.

Gradually the crude violence of *apartheid* ends into the area, and Father Hooper d his wife share with their people the fering which results. In 1958 the Hoopers re expelled from the area and by that ne most of the Kaffirs had been stunned o sullen silence or had fled as refugees o Bechuanaland.

The book is equal in skill and voltage the writings of Michael Scott and Trevor ddleston and of course was banned in uth Africa even before publication date.

Tales from a Troubled Land. By Alan Paton. ribner. 128 pages. $3.50.

In the big books, *Cry, the Beloved Coun- y* and *Too Late the Phalarope,* Alan ton has proved to be one of the best tists at work in the world today, and also ne of the men supremely alive to the orld's heartbreak which throbs in South Af- an white man's inhumanity to black man.

In this book of 10 short stories, Alan ton fully measures up to the stature hieved in his long novels. There is prob- ly little fiction in this book. The people, ack and white, are entirely convincing and ree-dimensional. And the stark South frican tragedy haunts each page.

Anyone who can read this without tears is hopelessly insensitive, but as in all great tragedy the blessing of truth broods over the wreckage of unforgivable sin.

AS JOURNALIST SEES CHURCH

The New-Time Religion. By Claire Cox. Prentice Hall. 248 pages. $3.95.

Here's a brisk round-up of what's going on in the churches of America. A skilled journalist adds up thousands of catchy facts about practically everything—from the number of hours the average pastor spends in preparing a sermon to the sort of securities that church pension funds are invested in.

There's not much depth analysis of what faith does to people, or about the trends in the basic thought life within 20th-century American Christianity. But most everything else is here: from an analysis of church statistics (skeptical) to a quick summary of the ecumenical movement.

Instead of generalizing, the author gives instances, illustrations, quotations, case histories. She is remarkably accurate, considering the broad range of her inquiry (she misses, for instance, in speaking of "the *Service Book and Hymnal* of the United Lutheran Church"). It isn't a book which reveals the present-day church as it looks to those who really know it from the inside. But as an example of superb hit-and-run technique, this is it. G. E. R.

THOUGHT ABOUT DEATH

The Shape of Death. By Jaroslav Pelikan. Abingdon. 118 pages. $2.25.

Dr. Pelikan makes fine use of his scholarly tools as he employs symbols from plane geometry to stress emphases of church fathers of the second and third centuries in their thought about the Christian interpretation of death. Much of the delight of this book comes from learning how much these early Christian theologians had to say about this subject which throws light in a meaningful way for us to consider the topic realistically.

The "arc of existence" is the symbol Dr. Pelikan chooses to explain the highlights of Tatian's thought. In Clement of Alexandria he finds the special interest in "the circle of immortality." Cyprian gives shape to his thought "in the triangle of mortality." Since each figure makes a special contribution, but none is wholly adequate, Dr. Pelikan finds additional enlightenment in Origen's "parabola of eternity" and Irenaeus' "spiral of history."

From time to time the reader finds himself wondering if perhaps Dr. Pelikan has been overwhelmed by the use of the mathematical symbols. But, by putting them all together in *The Shape of Death,* there is substantial justification in the total impression of an assemblage of relevant insights.

In the "Conclusion" this book has an added lift which makes it a reassuring aid for living theology. Under no pretex of a geometrical figure, but just as the great fact of life, the cross is presented as the best symbol for man to deal with death effectively. Here man finds faith to live in courage and to die in dignity. Much of life after death has to be classified as mystery for the human mind. But the abiding faith that our Lord Jesus Christ has changed the shape of death gives man his enduring hope.

WILLIAM VAN HORN DAVIES
Harrisburg, Pa.

ENCYCLOPEDIA OF MAGIC

Amulets and Talismans. By E. A. Wallis Budge. University Books. 543 pages. $10.

This encyclopedic volume represents years of research and an extensive knowledge of ancient civilizations. The author, as teacher at Cambridge University and curator of the British Museum, has accumulated a wealth of data dealing with demonology, divination, astrology, numerology and the belief in the prophylactic properties of gems prevalent among the people of the ancient civilizations of Sumer, Babylon, Persia, Egypt, and others. Their destiny presumably rested in the proper interpretation of the will of the gods; they relied on their diviners and magicians to ward off the evil forces which threatened their lives. The author shows how Muslim believers, with the st fatalistic aspect of their religion, hea depend on objects of protective magic.

In common with all desert dwellers, ancient Hebrews were not exempt from perstitious beliefs and practices. The au throws new light on many passages in e biblical writings which will give the stu of the Old Testament often a clearer m ing of the archaic sense of the text. treatment of the mysteries of Kaballa, w survives as a sect in present-day Israe very informative, but somewhat invol Of special interest is the chapter on origin of the variety of Christian crosses their symbolic meaning.

Amulets and Talismans is a reliable re ence book of lasting value; twenty- photographic plates and 133 text illustrat greatly enhance its worth.

GEORGE G. HACKMA
Wagner College

Osiris. By E. A. Wallis Budge. Unive Books. 844 pages. $15.

This elaborate study of the Egyptian c trine of resurrection (similar in style to James Frazer's studies), published in volumes in 1911, is reissued in one bo

A History of Antioch in Syria. By Glan Downey. Princeton University Press. 752 pa $15.

Prof. Downey provides vastly more in mation about Antioch than most of us h any use for. But his scholarship is so exp his patience so limitless, that it is a pleas merely to skim through this massive hist of a great city (once the equal of Ro Athens, Constantinople) which was stroyed by the Arabs in 641. For sc scholars this *History* will be an import reference book.

The city is of special interest becaus was there that the followers of Jesus w first called "Christians," and the first Ch tian center outside Palestine was establish Prof. Downey has been among the leac in excavating (1933-39) Antioch.

IOD CONVENTIONS

ORIDA

ty Church, St. Petersburg, May 8-11

owth hailed with enthusiasm

By CARL A. DRISCOLL

r. PETERSBURG — Enthusiasm, gratitude a sobering awareness of the dangers he day marked the convention of the ida Synod. The enthusiasm gushed forth he reception of sixteen new pastors and new congregations, a unanimous vote roving the pending merger, and the ption of a record budget and per capita ortionment.

he more serious issues were recognized he opening communion sermon by Presi- t Royall A. Yount, the messages of the vention chaplain, Dr. E. Ray Morack, the NLCA representative, Dr. Dwight Putman, who expressed concern over the d for a greater impact by the church the world.

Luther Leaguers in their report drama- d the need to channel the ideals and rgies of youth into areas of Christian ponsibility and service.

Dr. A. G. D. Wiles, president of New- ry College, making his initial appearance a synod convention, sounded the same te when he said that the small college the only place where we can still thwart classlessness that leads to godlessness. Acting on a proposal by a Marine reserv- chaplain, the Rev. Paul F. W. Pieper, nod requested the Board of Social Missions the ULCA to prepare a study book for stors and congregations on communism.

HOME MISSIONS obviously receive a lion's are of attention when 75 per cent of the ngregations are involved. Of the present congregations in synod, 32 are on salary , 10 are loan missions, and only 13 are mpletely self-supporting. A total of 139,000 was poured into Florida in 1960 the Board of American Missions for sal- ary aid and allowances, and the present money invested through church extension totals $1,835,000.

Director W. Baxter Weant reported ten fields under development, and five awaiting a mission developer. There have been eight groundbreakings in the past year, and current construction involves bids totaling $1,386,400. Eleven parsonages and twelve church sites are needed within the next twelve months.

TWO SEMINARIANS were approved for ordination. Perry B. Griffith, a member of St. John's, Hollywood, was to be ordained in his home church on May 28, and will become the first-called pastor of Holy Trinity, Key West. Rollin Hansen, of Grace Church, Lakeland, will be ordained in his home church on June 4, and will serve as mission developer at Messiah, Panama City.

Officers re-elected were Pastors Paul K. Nordsiek and Joseph Huntley, vice president and secretary; Mr. Carl Woerner, treasurer, and Robert Beese, statistician. Dr. Richard Dugan was returned as lay member of the executive committee; Dr. Henry V. Kahlenberg was named clerical member.

The synod approved a plan to realign the three conferences into five districts. Final meetings of the three conferences will be held this fall, when pastors and lay delegates will give concentrated study to the merger.

Action was taken to surrender equity in the Lowman Home for the Aged in South Carolina and the Lutheran Children's Home of the South in Virginia. The merger will end the synod's relationship and responsibility in these institutions.

Unanimous approval was given the 1962 budget. It includes the "dowry" gift and continues support of the Southern Seminary Appeal, and adds a sizeable amount for the scheduled Newberry College Appeal. A $4 increase in per capita brings the new figure to $24.50.

The invitation of St. Stephen's, Tallahassee, to hold the final convention in the capital city was accepted.

KENTUCKY-TENNESSEE

Third Church, Louisville, Ky., May 2-3

Synod votes finis for itself

By CHARLES L. STRUBEL

LOUISVILLE, KY.—The Kentucky-Tennessee Synod voted itself out of existence at the 28th annual convention. This was the effect of the synod's unanimous ratification of the four-church Lutheran merger agreement.

In the new Lutheran Church in America, congregations in Kentucky will unite with a new Indiana-Kentucky Synod. The Tennessee congregations of the present synod will be included in a new Synod of the Southeast, with Georgia, Alabama and Mississippi. Conferences preparing for these new affiliations were begun in April.

The standing vote, 57 to 0, came after all delegates had mutely declined President Gerald D. Busch's invitation for arguments pro and con. Lack of debate was attributed to the fact that all the delegates were fully informed of the implications of the merger.

President Busch had spent more than six months in a tour of the synod, visiting each congregation to explain the merger and answer all questions.

Dr. Busch summarized the syod's progress since its incorporation in 1934. He said it began with 25 congregations, and has grown to 40. Since he became preside 1952 ten congregations have been ac eight of them missions and two establi congregations. Twenty-six new church b ings were erected and 23 parsonages chased.

Growth was also seen in the bap membership figures. In 1934 there 6,667, and in 1960 almost twice as m 12,300. The same proportion holds for confirmed and communing memberships

In 1934, Dr. Busch pointed out, the tire expenditure of the congregations only $102,397, including payments for rent expenses, benevolences and buil funds. In 1960 the benevolence payn alone totaled $153,131.

Dr. Dwight F. Putman, president of Central Pennsylvania Synod, was the UL representative. He stressed the pre work of the church, explaining the progr of the various ULCA boards and ager and their plans for the next two years.

THE PROGRESS of new mission deve ment was reported. First service was April 16 in the Whitehaven area of M phis, Tenn., by the Rev. John Herrlin Ground was broken for the first uni Messiah Church, Okolona, Ky., the Ned McMillen, pastor. St. Stephen's Chu Fern Creek, Ky., the Rev. Robert Ha pastor, is preparing plans for its first Good Shepherd Church, Valley Station,

Delegates pose in front of Third Church, Louisville; synod officers are at front center

Rev. James Mollenauer, pastor, is acing a spacious site and a house-chapel. he Rev. Charles L. Strubel, of Calvary rch, Louisville, was elected vice presi. of the synod.

he Committee on Christian Vocations orted 16 students enrolled in colleges seminaries, preparing for full-time service to the church. An increasing number of high school students and adults are current prospects for church vocations, the committee said.

It was announced that workshops in worship and stewardship will be held in three areas of the synod on consecutive Sundays in June.

SSISSIPPI

ity Church, Jackson, May 9-10

Merger approved, dowry voted

By WADE H. KOONS

ACKSON, MISS. — Most imtant action of the Mississippi od convention was unanius approval of the Lutheran urch in America merger eement. After a presentation the merger details by Synod sident Wade H. Koons, the orable vote was taken with- debate.

Under the merger, Mississippi igregations will become a t of the new Southeastern od, to include Georgia, Alana and Tennessee.

At Mississippi meeting: Pastor Dynneson, John Beales, Fred Patton, President Koons, Dr. Fife, Pastors Myers and Brown

Dr. J. Frank Fife, president of the Maryd Synod, was the official ULCA represenive. He preached at the communion servand made two reports to the synod on work of the church at large.

Speaker at the synodical banquet was the v. John M. Mangum, editor of *Resource*, parish education magazine. He described new religious education material being epared for the merged church by the joint ards of parish education.

Incumbent officers were re-elected: Presint Koons, the Rev. Donald J. Myers as retary, and John H. Beales, of Jackson, asurer. President Koons was elected synod presentative on the board of Southern minary.

The synod adopted a 1962 budget which cludes the dowry gift for development of e new merged church.

INDIANA

First Church, Richmond, May 7-10

New Social Ministry planned

By WILLIAM L. PIFER

RICHMOND, IND. — Approval of the proposed merger into the Lutheran Church in America was voted unanimously at the first business session of the Indiana Synod's convention.

Since the merger agreement calls for a new Indiana-Kentucky Synod, the convention adopted a plan to expedite the union. Synod President Walter M. Wick was directed to appoint representatives in a "little JCLU" for pre-merger conversations with representatives of the 26 Kentucky ULCA congregations and the 16 Augustana congre-

gations that will join the 127 Indiana Synod churches.

In an unprecedented move during discussion of the 1962 budget, the Home Missions Board proposed to delete a $15,000 capital funds item. Accustomed to continual requests for more funds, rather than less, delegates readily agreed after the first shock wore off.

But a little later the deleted $15,000 was back in the budget, in the form of salary for a new position, third assistant to the president and director of social ministry; allocations to historical survey, audio-visual aids and funds for student work.

It took only one ballot to reelect the present officers: Walter M. Wick, D.D., president; Robert Heine, vice president; Frank Stevenson, secretary, and Mr. James Applegarth, treasurer.

Unanimous approval was given to merging the Chicago Seminary with other Lutheran seminaries affected in the merger. To conform with new synodical divisions, it was voted to terminate support and ownership of the Oesterlen Home for Children, Springfield, Ohio, effective Jan. 1, 1963. At the same time the board of Mulberry Home, Indiana, was directed to seek similar action on the part of the Ohio Synod.

Action then was taken to authorize a Board of Social Ministry, with representation from the ULCA Kentucky churches and the Augustana churches in Indiana. The Executive Board was authorized to call an assistant to the president to implement a program of social ministry. The new board will investigate the building of new institutions for the aged. It was voted to include a substantial fund ($250,000) in any future capital funds appeal for this purpose.

Four new congregations and twelve new pastors were received. Three young men, Curtis A. Johnson, James Standley Ford, and Donald E. Bauer, were ordained.

Dr. Alfred L. Beck, president of the New York and New England Synod, was the resentative of the ULCA, bringing to synod a concise report of the church's bo and agencies.

A budget of $524,250, calculated at rate of $22.50 per capita, was approve

The home missions board reported t mission fields under development, seven mission churches now being built

Monday night's banquet was held in parish hall of the host church. The Herbert Lindemann, pastor of Redee Lutheran (Mo.), Ft. Wayne, spoke on "W ship and Liturgics."

President Wick, Vice President Heine, Secretary Steve

NOVA SCOTIA

Resurrection Church, Halifax, May 5-7

Two new congregations received

By DOUGLAS A. CONRAD

HALIFAX, N. S.—The 59th convention the Nova Scotia Synod was momentous two reasons.

One was the reception of two new c gregations into membership. They are T ity Church, St. John's, Newfoundland, the Church of the Reformation, Spryfi Nova Scotia.

The second thrilling moment was w merger of four Lutheran bodies into Lutheran Church in America was approv 28 to 2. There was lengthy discussion,

doubt that ratification would be voted. merger means that the Nova Scotia od will lose its identity and become part the Eastern Canada Synod.

riday evening was devoted to home mis-ns. The Rev. Otto Reble, secretary of adian missions, led the presentation, as-ed by mission pastors William Kurschin-of Trinity Church, St. John's, Nf.; nn O'Connor, of New Germany Parish, V. J. Monk, of First Church, Saint John, w Brunswick.

t was brought out that the synod has ht mission parishes. Another mission will developed at Fredericton, with Del Beier, duating this spring from Waterloo Semi-y, as the developer.

Laymen met Saturday evening for their nual banquet in Resurrection Church. eaker was the Rev. Raymond Tiemeyer, istant to the ULCA president.

Pastor Tiemeyer was the ULCA represen-ive to the convention, and spoke in behalf the causes of the church-at-large.

Pastor Tiemeyer, Dr. Conrad, Pastor Reble and Pastor Slack at Nova Scotia convention

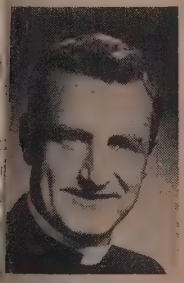
A budget of $43,325 was adopted for 1962. Synod President Douglas A. Conrad and Mr. Irving Cook were elected to represent the synod at the adjourned convention in June 1962 and at the constituting convention of the Lutheran Church in America. Dr. C. H. Whitteker and Mr. Quentin Haugh were elected as observer delegates.

Honorary Degrees Conferred Upon 46 in ULCA Colleges

HONORARY DEGREES are being presented this and next week to 46 prominent men and women at commencement exercises of the 13 ULCA-related colleges.

Nineteen of those honored are United Lutheran clergymen. Others include business leaders, educators, scientists, writers and artists. Doctor of divinity degrees are going to 16, and 14 are receiving doctorates in law.

Gettysburg College leads the list with seven honorary degrees. Muhlenberg is giving five, Midland, Susquehanna and Thiel four, Carthage, Hartwick, Newberry, Roanoke, Wittenberg and Waterloo three, and Lenoir Rhyne and Wagner two.



PAUL L. ROTH
ULCA Pastor
D.D., Carthage

WALTER KLOETZLI
Church Executive
Litt.D., Carthage

T. A. YOUNGQUIST
ULCA Pastor
D.D., Carthage

L. L. LEMNITZER
General, U.S. Army
LL.D., Gettysburg

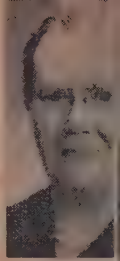
Continued on next page

CATHERYN SECKLER-HUDSON, Educator
LL.D., Gettysburg

E. J. STACKPOLE
Publisher
Litt.D., Gettysburg

H. R. LUFFBERRY
ULCA Pastor
D.D., Gettysburg

E. W. NYQUIST
Educator
LL.D., Gettysburg



RUTH G. HC
Welfare O
L.H.D., Gett

EDW. S. FREY
Church Executive
D.D., Gettysburg

H. G. PFEIL
Merchant
L.H.D., Hartwick

BEULAH FRANCE
Health Editor
Litt.D., Hartwick

J. H. OTTAWAY
Publisher
Litt.D., Hartwick

S. W. RHY
BPE Secre
LL.D., Lenoir

A. W. LIPPARD
ULCA Chaplain
D.D., Lenoir Rhyne

CARL A. FALK
Banker
L.H.D., Midland

L. W. BAUERLE
Banker
L.H.D., Midland

P. M. deFREESE
ULCA Pastor
D.D., Midland

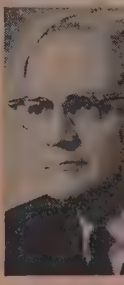
W. C. WES
Educato
LL.D., Midl

T. K. GLENNAN
Educator
Sc.D., Muhlenberg

SARAH WINTERS
ULCW President
L.H.D., Muhlenberg

M. C. HALLOCK
ULCA Pastor
D.D., Muhlenberg

E. R. KEITER
Banker
LL.D., Muhlenberg



C. A. REICH
Business Exec
LL.D., M

N D. LANE
ducator
., Newberry

J. S. MOOSE
ULCA Pastor
D.D., Newberry

B. M. CLARK
ULCA Pastor
D.D., Newberry

K. P. OTTEN
ULCA Pastor
D.D., Roanoke

W. J. BIGGS
Artist
F.A.D., Roanoke

OVERSTREET
dustrialist
)., Roanoke

BENJ. LOTZ
Educator
D.D., Susquehanna

S. K. STEVENS
Historian
L.H.D., Susquehanna

J. S. CLARK
U.S. Senator
LL.D., Susquehanna

B. W. KRAPF
Administrator
D.D., Susquehanna

B. CLANEY
CA Pastor
D., Thiel

F. E. AGNEW, JR.
Banker
LL.D., Thiel

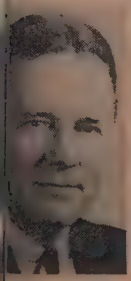
J. W. DOBERSTEIN
Seminary Professor
D.D., Thiel

HOWARD K. SMITH
News Broadcaster
L.H.D., Thiel

GEORGE HEES
Cabinet Minister
LL.D., Waterloo

H. A. LARSEN
Explorer
LL.D., Waterloo

R. A. ALLEN
Educator
LL.D., Waterloo



W. WEBER
ge President

H. L. SMITH, JR.
Educator

GEO. FERRENZ
Architect

GEO. SHINOWARA
Medical Educator

E. W. BRACHER
Synod President

New ULCA congregation in Michigan is Prince of Glory, organized April 16 at Madison Hei

THE NEWS IN THE CHURCHES

Prince of Glory Church Organized at Madison Height

By RAYMOND A. HEINE

DETROIT—Prince of Glory Church was officially organized on April 16 at Madison Heights with 71 adult members. Dr. Frank P. Madsen, synod president, preached at the organization service, which was attended by 190 persons. Mission developer for this new congregation is the Rev. Thomas M. Warme.

ADVENT CHURCH, Detroit, the Rev. Ronald Fuller, pastor, dedicated a new educational and office unit May 7. Two days earlier, the congregation gathered in the new building for a fellowship dinner. Cost of the unit, exclusive of furnishings and landscaping, was $64,000.

"All hands for Christ!" Shown at Michigan area conference: Walter Jensen, Dr. Houser, Mrs. Sara Louise Markle, Rev. Dana Johnson

THE REV. C. DAVID DARLING, pasto St. Stephen's Church, Lansing, discovere was good to have membership in the l council of churches. The Methodists purchased a church site directly across street from St. Stephen's. The synod sued investigation of this matter and, a a meeting with representatives of the L ing Council of Churches and of the Me dist Church, the Methodists agreed tha would be inadvisable to build on this sit

LEONARD NOECHEL of St. Matth Church, Allen Park, was re-elected presi of the United Lutheran Church Men of Michigan Synod at their annual conven April 29 in Holy Trinity Church, Flint

IN SPITE of an April 16 blizzard w prevented some from attending, more 600 councilmen and others attended area leaders' conferences. The program the church in parish education, evangel and stewardship were emphasized. meetings were held on April 16 and on April 23.

THE GIFT OF A TRIP to Europe and Holy Land was presented to Dr. Calvi Stickles and Mrs. Stickles on April 9 by members and friends of Reforma Church, Detroit. Mr. Raymond Blanch

-man, handed them a leather-bound let explaining that the gift was—"in n of grateful esteem for your wonderful stry of nearly 37 years."

r. Stickles began his service at Refor- on Church, his only pastorate, upon uation from Hamma Divinity School in . Dr. and Mrs. Stickles will leave New k on June 8, and will visit Switzerland, , Germany, Austria, Greece, and the y Land.

o

00,000 Building Started r Toledo Congregation

By E. RUDOLPH WALBORN

OLUMBUS—Reformation Church, Toledo, uilding a $300,000 sanctuary and educa- al wing. Ground was broken April 23, completion is expected early in 1962.

aking part in the ceremony with Pastor dward Dinkel were Dr. Walter W. Ebert the Rev. J. William Wahl.

he congregation has outgrown the church ding erected in 1942 and expanded in 8. New facilities will seat 400 in the e and provide 16 classrooms and offices he educational section.

RIUMPHANT CROSS CHURCH, in Trot- d, suburb of Dayton, dedicated its $152,- first unit April 23. The one-floor build- on an ample site has a chapel seating , a combination social hall and educa-

Breaking ground in Toledo: Dr. Ebert and Pastor Dinkel at left, Pastor Wahl, right

tional auditorium, several large classrooms and church offices. A copper-clad spire and full-front stained-glass window are features.

The Rev. Albert H. Buhl, synod mission director, spoke at the dedication service, and Dr. Harold H. Lentz, president of Carthage College, preached. The pastor is the Rev. Dudley V. Riggle, who brought the mission to organization in June 1957. Since then the baptized membership has grown to 483.

He Keeps in Touch

Pastor Charles A. Burkey, of Trinity hurch, Loyal Oak, Ohio, can always be ached. He uses a car transceiver, two- ay radio, to save time as he travels about s big parish in the hilly suburbia between arberton and Wadsworth.

Mrs. Lois Burkey maintains telephone con- act with the congregation from her par- onage kitchen, and relays messages by adio to her husband.

Cheek Heads Home Board

THE REV. DEAN CHEEK, pastor of the Jeromesville Lutheran Parish, has been elected president of the board of Good Shepherd Home for the Aged in Ashland. Pastor Cheek was for three years chief administrator at the Rivercrest Home for retarded children at Mont Clare, Pa.

AFTER TWO YEARS of part-time leave from Oesterlen Home, Springfield, the Rev. Carl Thomas has completed work at Ohio State University for a master of arts degree in social work. He wrote a thesis on the organization and operation of the Oesterlen Home. On his return to full-time service he was appointed as assistant director.

MINNESOTA

Dr. Graf Elected Vice President of State Welfare Soci

MINNEAPOLIS—Dr. Paul L. Graf, pastor of Holy Trinity Church, Minneapolis, was elected first vice president of the board of the Lutheran Welfare Society of Minnesota at the annual meeting on May 2. He had been appointed to the board last January to fill an unexpired term.

Other officers elected to the executive committee of the board are: the Rev. Jenn Feroe, of Mankato, president; the Rev. Tl dore L. Kurtz, of South St. Paul; sec vice president; Mrs. C. P. Ringhand, Springfield, secretary; A. B. Batalden, Minneapolis, treasurer; and the Rev. Ar Bagaason, of Owatanna, member-at-larg

Delegates were told that the recent theran church mergers foreshadow the mate formation of one welfare agency serve all Lutherans in Minnesota. In annual report, the Rev. Luthard O. Gje executive director, pointed out that the bc has voiced a "strong conviction that the interests of Christian service and Chris witness would be served if Lutheran Wel Society became a part of a new and la agency serving the Lutheran family Minnesota."

The first of four regional service cen established by the society at Willmar year has been swamped by its client l in central and southwestern Minnesota, tor Gjerde reported. He urged contin financial support to allow establishment the other proposed centers at Crooks Duluth and Austin in 1962.

CENTRAL STATES

New Structure Dedicated By St. Paul's at Glenvil

GLENVIL, NEB.—St. Paul's Church dedicated its new church building April 9 with three special services. The morning speaker was Dr. A. W. Young, Central States Synod president; Dr. Martin Schroeder, of Lincoln, spoke in the afternoon, and the Rev. Grant Van Boening, of Hooper, Neb., preached in the evening. The Rev. Paul Moeller is the pastor.

The new building cost $52,000 and seats about 250 worshipers. The basement contains rooms for the church school program and social activities.

This is the new St. Paul's Church, Glenvil

Dr. Bergstresser Retiring, 67 Years in the Ministry

ABILENE, KAN.—Dr. Fuller Bergstres 90, one of the oldest active pastors in Lutheran Church, will retire May 31 a 67 years in the ministry. He served Tri Church here for the past 35 years.

A Gettysburg Seminary graduate, he ordained in 1894 by the Pittsburgh Sy and served as pastor of Bethel Chu Pittsburgh, until 1900. Then he came Trinity Church in Abilene, serving 1909, and spent the next four years at G Church, Lincoln, Neb. From 1913 to 1 he was pastor of St. Peter's Church, M dletown, Pa., returning to Abilene in 1

NSYLVANIA

ng of Prussia Church ilding Fellowship Hall

HILADELPHIA—Good Shepherd Church, in urban King of Prussia, hopes to be wor- ing in its own building before next istmas. Ground was broken for the first fellowship hall on April 16, and con- ction is underway.

his mission congregation was organized years ago and has been holding services the Upper Merion Township Building. tized membership has risen to 513 during pastorate of Martin L. Acker, who de- oped the field.

peaker at the groundbreaking was Dr. hard C. Klick, of Allentown, president he Board of Home Missions of the Penn- ania Ministerium. Also taking part were Roy L. Winters, home missions execu- secretary; Dr. John D. Newpher, dean the Northwest Philadelphia District; the Asa S. Wohlsen and the Rev. Frederick Flothmeier, of Norristown.

he $175,000 first unit will seat 200 for worship, and is expandable to capacity above 300. Architects and engineers engaged for the project are Eshbach, Pullinger, Stevens and Bruder of Philadelphia.

Carol O'Grady's spadework has approval of Pastor Martin Acker and Dr. Richard Klick

Second Negro Pastor Heads Ministers of Harrisburg

By VIGGO SWENSEN

ARRISBURG, PA. — The Rev. Franklin L. ley was installed as president of the isterial Association of Greater Harris- g on May 1. Pastor of St. Paul's Baptist rch, he is the second Negro president in 29-year history of the association.

he Rev. Lee E. Snook, pastor of Good pherd Lutheran Church, was installed as istant secretary.

Multiple Ministry Urged

"AS A PARTIAL solution to the urban rch problem I recommend a staff of two more pastors to bring the ministry of church more effectively to the com- nity. The city work should be equated h a foreign mission field — the board sn't send out just one missionary!"

So said the Rev. Carroll Charles in his final speech as Board of American Missions staff secretary before city church leaders April 27 in Trinity Church, South Harrisburg.

Fittingly, the meeting was held in a church that had relocated with the assistance of synod's Board of Home Missions and in three years increased its budget from $8,000 to $50,000. One councilman and his wife, Mr. and Mrs. Roy Sanderson, meet with every new family to explain the entire program of the church with special emphasis on stewardship.

CHIEF CONCERN among councilmen at the Harrisburg area meetings was the question of what to do with members dropped from the roll because of failure to commune and

PA.: HARRISBURG . . .

make a contribution of record. The "New Church" study attracted 192 to Bethlehem Church May 2; 168 went to Trinity Church, Camp Hill, May 9.

Participants in both meetings were the Rev. Carl Frederick, chairman of the conference stewardship committee; the Rev. Harold Helfrich, conference president; Dr. Viggo Swensen, Zion Church; the Rev. Marlin Boettiger, assistant to synod president, and Dr. Ralph Robinson, synod secretary.

It is expected that half of the approximately 6,000 church councilmen in the synod will be involved in the 20 discussion groups held during April and May.

THE WORKING MAN has more than double the representation in church councils of the Central Penn Synod than the so-called managerial class of proprietors and merchants.

A vocational survey of 5,378 councilmen in 586 congregations showed that the wage earner of the labor group has 38 per cent of the representation on the councils while the managerial group has 16 per cent.

Central Penn Women Hear Mrs. Nelson at Gettysburg

GETTYSBURG — More than 900 delegates and visitors to the synodical ULCW convention heard an inspirational talk by Mrs. Ruth Youngdahl Nelson here on April 28.

Mrs. Nelson, wife of Dr. Clarence Nelson, pastor of Augustana Lutheran Church, Washington, D. C., said: "We are becoming a pagan nation. The church is holding its own but the population is increasing more rapidly than the church. . . . We have not begun to adventure with Christ.

"Go home, Christian women, and adventure with the power that Jesus Christ has given you."

Officers were elected: President, Mrs. Warren Heinley, Lancaster; vice president, Mrs. Edgar Ziegler, Hanover; secretary, Miss Marion Decker, Lewistown; treasurer, Miss Laura Walsley, Dallastown; and statistician, Miss Catherine Bergner, York. The retiring president is Mrs. Martin L. Tozer, of C Hill.

"ONE OF THE main efforts in preachi to bring the mystery of God to the lev intelligent human responsibility—that i invoke meaning out of the mystery so human beings may respond."

These are the words of Dr. Alber Outler of Southern Methodist Univer Zimmerman lecturer on Effective Preac during Seminary Week, May 3-5, at Ge burg Seminary.

York Home Auxiliary Set High Goal for Aid to Age

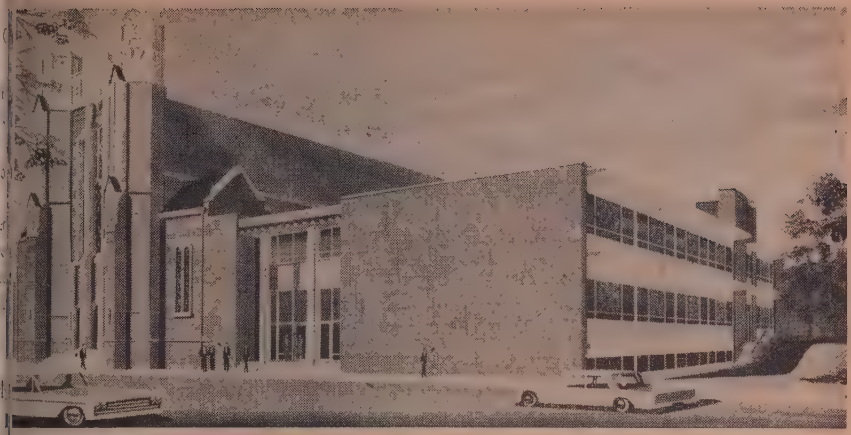
YORK — The auxiliary of the Luth Home for the Aged met April 13 in home chapel, and set a goal of 7,500 n bers and a $10,000 fund. The effort begin this summer.

The auxiliary's project, announced president Mrs. Laura Wakely, includes plying furniture for the sun porches a payment to the Lutheran Welfare Se for debt reduction in the home.

ST. MARK'S congregation voted Apri to purchase an adjacent property for fu expansion. The $2,300 given on Rally April 23, brought the total for the church to almost $106,000, reported P Herbert Kline.

ST. MATTHEW'S CHURCH on April 16 proved floating a $210,000 bond issue, of which will be used to buy three hou units near the church for future expan

PASTORS, councilmen and other lay l ers of the Dallastown-Manchester dis discussed the new church under confer president Howard McCarney April 2 Grace Church, Red Lion. Other lea were Dr. Chester S. Simonton, St. J York; the Rev. Joseph Seitz, Chance Parish, and the Rev. E. M. Clapper, c man of conference stewardship comm Report on synod's benevolence program stewardship school was given by Kangas, synod business manager.



Existing church is shown at left in sketch, proposed new educational building at right

. Luke's Starts $335,000 Educational Unit in Reading

READING, PA.—St. Luke's Church, largest congregation in the Pennsylvania Ministerium, began ly in May to demolish a 75-year-old church ilding. In its place will rise a modern $335,000 ucational unit.

The new building, to be completed next spring, l house the church school with some 800 chil- n and adults. It will also include a church rlor, a large activities room, a chapel and ad- nistrative offices. It will be fully air condi- ned, and the adjoining church building will be conditioned at the same time.

The building will be a memorial to Dr. F. K. ntzinger, first pastor who served the congrega- n from its organization in 1871 until his death 1921. The church now being razed was built 1886. It was retained as the Sunday school ilding when a new church was built in 1928. is sanctuary, with a seating capacity of 1,100, s served the congregation's needs to the present.

Second pastor of St. Luke's was Dr. William Fluck, 1921-46, and the third was the Rev. aynard C. Hallock, who served for eight years. he Rev. Samuel C. Jaxheimer, present pastor, s served since 1955. During his tenure a second orning service and a monthly communion serv- e were introduced to accommodate the large embership. St. Luke's now has 3,390 baptized embers, 2,190 confirmed and 1,841 communing. Plans for the new church school began in 1958.

Old church is being razed

Trinity Church, Milton, Marks 165th Anniversary

By ROBERT E. PICKING

WILLIAMSPORT, PA.—Trinity Church, Milton, celebrated the 165th anniversary of its founding during May. Special speakers were Dr. Paul H. Smith, of Baltimore, and Dr. Paul L. Reaser, of Gettysburg, former pastors of the congregation. On May 23 the congregation enjoyed an old-fashioned "sociable." The pastor is Dr. Emmanuel J. Hoover.

ABOUT 500 LUTHER LEAGUERS of the Susquehanna Conference attended the annual convention May 7 at Christ Church, Lewisburg. Speaker was Charles Lewis, associate secretary of the Luther League of America.

Elysburg Building Dedicated

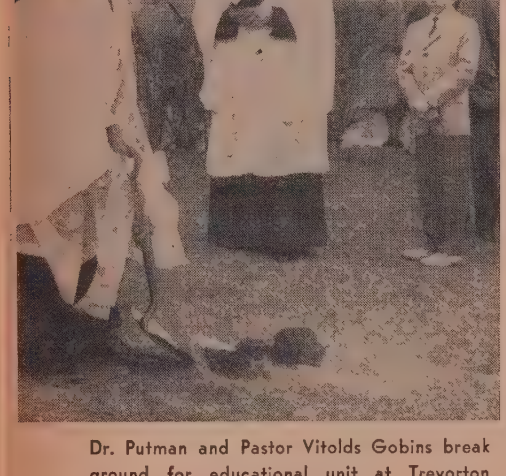
ST. JOHN'S CHURCH, Elysburg, dedicated a new church school building in April, and rededicated the renovated sanctuary. Speakers were Dr. Dwight F. Putman, president of the Central Pennsylvania Synod; the Rev. Charles Straub, the Rev. Robert E. Pic and the Rev. James M. Singer.

PRESIDENT PUTMAN spoke also at groundbreaking ceremony of Zion Chu Trevorton, for a new 12-room educati unit. He told the members they were i ing a "spiritual investment to enrich treasure in heaven" (*see photo below, l*

MESSIAH CHURCH, Clarkstown, b ground for improvements including a narthex and tower, and more classroom

THIRTY MEN of St. Paul's Church, Grove Mills, organized a unit of the Ur Lutheran Church Men. Speaker was Ar H. Reede, of State College. The new c ter, headed by Robert L. Kidwell, was to the ULCM of the Juniata Conferenc May 8. The Rev. Kenneth Anderson Rock View, spoke.

ANNUAL MEMORIAL service will be hel Immanuel Church, near Muncy, on June The church has been closed for many y



Dr. Putman and Pastor Vitolds Gobins break ground for educational unit at Trevorton

Allegheny Board to Study Future Services to Aging

By ROBERT G. SANDER

JOHNSTOWN, PA.—A detailed study wi made by the board of the Allegheny theran Home to determine what direc future services to the aging should take. board has been divided into five commi which will study the problem.

Institutional care is provided for 190 sons in two homes, one in Hollidaysb the other in Johnstown. Operation third home in Bedford is pending. board also acts as the inner mission ag in the East and West Allegheny Cor ences, providing case work services.

Both aspects of present services will c under review by the board. Study find will of necessity reflect the new social istry policies of the merged church.

Present officers of the board were tained at the annual meeting in April. T are Dr. Walden M. Holl, Johnstown, p dent; William H. Haller, Altoona, vice p

; John P. Lafferty, Altoona, secretary; mas M. Treese, Hollidaysburg, assistant etary; and Howard D. Coulter, Altoona, surer.

OUNDER'S DAY will be celebrated by the nen's auxiliary of the home in Hollidays- g on June 10. Mrs. Simon Ebersole is eral chairman for the event. Dr. F. liam Brandt, pastor of First Church, ona, will speak.

Camp Registration Mounting

AMPER REGISTRATION at Sequanota has gone over 1,000. Capacity is 1,700. t year 1,427 attended. The 1961 season open with a women's retreat June 2-4 a men's retreat June 9-11. Retreat ne will be "The Christian Looks at Him- ."

T. PAUL'S CHURCH, Jackson township, a sion church, broke ground for an $18,000 sonage in April. The church has been ting a home for Pastor George A. Clark.

O CONFERENCE-WIDE evangelism missions have been held by the East and West Allegheny Conferences for two years, but from time to time individual parishes hold such a mission. St. Luke's Church, Roaring Spring, held a mission April 30-May 4; Trinity Church, Johnstown, is planning a mission for the fall.

FIRST CHURCH, Altoona, was host for a week to the Rev. Ernst W. Kemmerer of Bremen, Germany, who is in America through an exchange program of the NLC.

Chapel for Private Prayer Dedicated by Irwin Church

IRWIN, PA.—The chapel in the new fellowship hall of Trinity Church was dedicated April 30. It will be open to the public at all times for private prayer.

Dr. William Hankey, Pittsburgh Synod president, was the speaker at the service, which was followed by a congregational dinner. The Rev. Everett R. Smail is pastor.

UNPLANNED OBSOLESCENCE

"Planned Obsolescence" occupies a place on the front page of the journals of the day. Reputable authorities declare that cars, homes, and gadgets exhibit a definite trend to serve only for a very short time by virtue of the plans of their makers.

But "Unplanned Obsolescence" presents a more serious problem. In the field of insurance disturbingly large numbers of people are buying policies which will fail to meet the needs of the purchaser at a critical moment.

e Presbyterian Ministers' Fund strains every effort to make this situation impossible. Clergy- n need contracts which will protect them now and help them hereafter. The dread of finding t an insurance policy is a broken reed where it was expected to be a rock of dependence tivates the Fund's service.

member life insurance means INSURANCE FOR LIFE.

Ask for further information about living insurance when you write to

PRESBYTERIAN MINISTERS' FUND
Rittenhouse Square, Philadelphia 3, Pa.
ALEXANDER MACKIE, PRESIDENT
18 Branches — Coast to Coast — Texas to Ontario
1717 — Two Hundred Forty-four Years — 1961

An interdenominational fellowship providing all kinds of life insurance

Newly formed All Saints' congregation pictured after organization service on April 9

All Saints' Mission in Hamburg Becomes ULCA Congregati

By HERBERT A. BOSCH

BUFFALO, N. Y. — All Saints' Lutheran Church was organized April 9 in Hamburg. The new congregation began with 86 charter members.

The Rev. Frederick W. Moock, Jr., mission developer, began work in this Erie County community, south of Buffalo, last Dec. 15.

Dr. Albert P. Schilke, superintendent of home missions of the New York and New England Synod, preached at the organization service in the morning. The Rev. Edward G. Goetz, president of the Western Conference, preached at the thanksgiving service in the afternoon.

Fire-swept Church Restored

THE TENTH anniversary of the Church of the Good Shepherd, Tonawanda, the Rev. Sherwood W. Bryant, pastor, late in April, was the occasion for a twofold celebration. For the first time since the fire of March 1960 the congregation was able to worship in the redecorated nave.

The founder of the congregation, the Rev. Howard A. Lenhardt, now missionary superintendent of the New Jersey Synod was the guest speaker. Sound-equipment carried the service to the overflow crowds in the room below. In the improvement program a floor was added to the educational wing

In the afternoon ground was broken the new church edifice, to seat more 300 persons. Pastor Edward G. Goetz St. John's Church, Lancaster, and presi of the Western Conference, assisted in

Pastor Goetz, Hugh Bell, Pastor Lenh and Pastor Bryant at Tonawanda cerem

ony. The cost of the present improve- and refurbishing was $46,000. The es- d cost of the new building is $175,000.

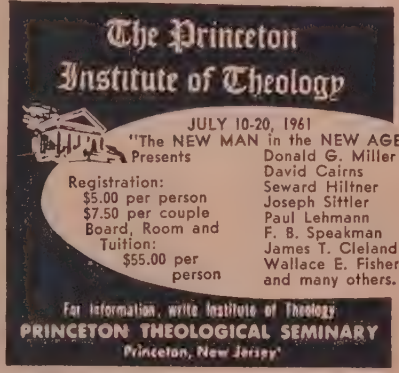
Volunteers Build Camp Cabin

TY MEN from the area early in May eyed to the Lutheran Camp on Lake auqua for a solid weekend of work ilding a cabin 30 feet by 44 feet. ly the piers had been placed before the ul of this working force. When opera- ceased early on Sunday evening, the was up, the floor laid, the roof led, the windows set. neral repairs were also made to other as paint was applied, steps replaced, lines checked and the grounds po- Some of the men served as cooks he entire group and younger men were vaiters and dishwashers.

worship service was conducted early ay morning by Pastor Vernon F. Squire, race Church, Dunkirk. A week later nthusiastic group of Luther Leaguers, r the leadership of Pastor Robert E. Heffner, First Church, Lockport, performed other chores in getting camp ready for the season.

EIGHTY WOMEN of Holy Trinity Church, Dr. Ralph W. Loew and the Rev. C. Luther Fulmer, pastors, attended a one-day conference on the theme "Christian Faith and Modern Living," sponsored by the church.

Chief speaker was the Rev. William H. Lazareth, D.D., of Philadelphia Seminary.



WHICH WAY NEXT?

No matter what your destination, a Christian college education enriches your life as it helps you reach your goal.

Plan for a Christian college education at a Lutheran church college. Learn about the 15 colleges and universities of the United Lutheran Church in America.

For information, write:

The Board of Higher Education
The United Lutheran Church in America
231 Madison Avenue
New York 16, New York

MARYLAND

Summer School Scheduled July 16-22 at Hood College

By WILSON P. ARD

HAGERSTOWN, MD.—The 26th annual summer school for church workers and youth is scheduled July 16-22 at Hood College, Frederick, under direction of the synodical parish education committee.

Faculty members include Miss Ruth Swanson, of the Board of Parish Education; the Rev. John F. Sammel, of Cumberland; the Rev. Eugene A. Gardner, of Stoney Creek; George R. Woodhead, organist of First Church, Baltimore; the Rev. N. Earl Townsend, missionary to Argentina; the Rev. John H. Wagner, Jr., of the National Lutheran Council; Dr. Bertrand P. Ramsey, of Washington; the Rev. Raymond M. M of Clear Spring; the Rev. Dale E. Bu ton, of Baltimore; Dr. John L. Deatc Baltimore; Miss Dorothy Gettel and Minnie R. Mencke, of Baltimore; the Roy L. Sloop, of Baltimore, and Roland Ries, of Baltimore.

Membership Gain Reported

BAPTIZED MEMBERSHIP of the Mar Synod gained 1.9 per cent in 1960, fin ports show. Confirmed membership w 1.6 per cent and communing membe .43 per cent.

Total benevolences increased $60,00(capita giving for current expenses $48.33, unusual expenses $29.94 ($26.20), benevolence $19.97 (up $1 total $98.75, which was $21.74 less th 1959.

TWO NEW CAMPS will be inaugurate summer at Mar-Lu-Ridge. A camp fo blind will be held July 23-29, and a for the deaf Aug. 13-19.

A CHANCEL PLAY, "The Monk in the sonage," was presented in Evangelical theran Church, Waynesboro, Pa., by G burg Seminary students. Collaboratir preparation of the script were Dr. and Howard N. Bream and Dr. Abdel Wentz.

TWO ASSISTANT PASTORS will be inst in June: Robert Mathias at Waynesbor George R. Knarr at Trinity Church, Ha town.

CHRIST THE KING

LUTHERAN CHURCH IN THE LOOP
327 S. La Salle Street
(second floor)
CHICAGO

LLOYD L. BURKE, Pastor

Holy Communion 9:30 a.m.
Services 11 a.m. & 7 p.m.
WEEKDAYS
12:10 p.m., 12:40 p.m.

IN MIAMI, FLORIDA
St. Peter's
The New Cathedral of the South
33rd to 34th Avenue
on West Flagler Street
Worship
8:00, 9:30 and 11 A.M.

PACIFIC LUTHERAN THEOLOGICAL **SEMINARY**

Charles B. Foelsch, Ph.D., Pres., Berkeley 8, Calif.

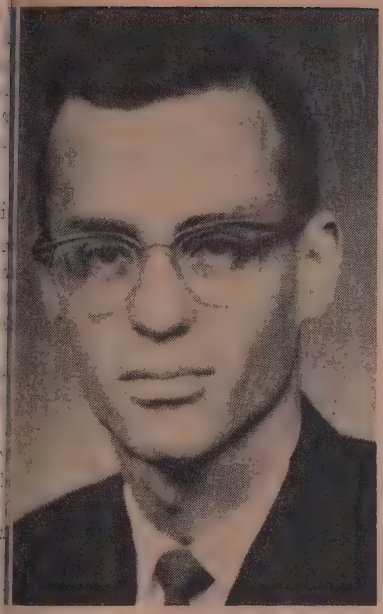
The church in the West has room for quality ministry students. Men of Christian conviction, inquiring mind, and with a zest for hard work and helping people, should choose no vocation until they have weighed the claims of the gospel ministry.

College graduates apply now. A new class limited to 30 men enters Sept. 4, 1961. Catalog. Information.

LANKENAU
Established 1890
LUTHERAN
Boarding and Day School for Gi
Pre-school through high schoo

- Strong college preparatory cours
- Beautiful 22-acre suburban campu
- Small classes; thorough instructio
- Art, music, dramatics, Bible, hon arts, sports. (Catalogue)

Sister Lydia Fischer, Litt.D., Principal
3201 W. School House Lane
Philadelphia 44, Pa.



FRANKLIN E. SHERMAN
Will serve the church abroad

erman to Become Tutor r Lutherans at Oxford

EW YORK—The Rev. Franklin E. Sher-, '32, assistant professor in the School of gion at the State University of Iowa, become the fourth Lutheran tutor at ord University in England beginning September.

e was appointed for two years, to suc- Dr. Harold H. Ditmanson, who has on leave from St. Olaf College, North-, Minn. The Lutheran tutor at Oxford been supplied by the Lutheran World eration since 1957, when the post was ted at the request of the Lutheran Coun- of Great Britain, so that theological stu- ts who will serve in the United Kingdom prepare for the Lutheran ministry.

he Lutheran tutor serves at Mansfield lege. In addition to tutoring Lutheran dents, he is appointed as a lecturer to rpret Lutheran confessions and traditions to the entire student body. He also serves as chaplain to all Lutheran students at Oxford.

A graduate of Muhlenberg College, Mr. Sherman received his M.A. in Christian Ethics from the University of Chicago in 1952, and his B.D. from Chicago Seminary in 1953. He returned to the University of Chicago, 1953-56, to work on his doctorate in Christian Ethics, and this spring completed the dissertation for a Ph.D. degree which will be awarded in June.

He served two years as pastor of Advent Church, Chicago, before joining the faculty at the Iowa school in 1958. He has written a book, *The Courage to Care: A Study in Christian Social Responsibility.*

Lutheran
CHURCH SUPPLY STORES

(United Lutheran Publication House)

2900 Queen Lane, Philadelphia 29, Pa.

22 W. Madison St. Chicago 2, Ill.
610 Wood St. Pittsburgh 22, Pa.

1233 Hampton St. Columbia 1, S. C.
805 Locust St. Des Moines 9, Iowa

3103 W. Sixth St. Los Angeles 5, Calif.
31 E. North Ave. Baltimore 2, Md.

32 N. Second St. Harrisburg, Pa.
237 King St. W. Kitchener, Ont., Canada

115 S. 13th St. Philadelphia 7, Pa.
17 Park Place New York 7, N. Y.

1317 S. 16th St. Milwaukee 4, Wis.
219 W. Sixth St. Austin 61, Texas

11 Arzuaga St. Rio Piedras, P. R.

Your denomination's official source for church and church school supplies and articles of Christian significance.

Order from the branch nearest you.

Worship, Music and Arts Society Meets June 27-29

A PERFORMANCE of Archibald Macleish's play *J B* will be the featured event at the annual conference of the Lutheran Society for Worship, Music and the Arts, to be held June 27-29 at the University of Michigan, Ann Arbor.

The play will be produced by the university's Department of Speech.

Other featured events will be an organ recital by Marilyn Mason, internationally famous organist, and a concert of sacred music by the Cantata Singers of the university.

Seminars, lectures, workshops and exhibits also are planned. The conference is sponsored jointly by the Lutheran Society and the Office of Religious Affairs of the University of Michigan, in co-operation with the University Extension Division.

The society was organized in 1958 for the study and promotion of Christian worship, music, ecclesiastical architecture and art in the church. Its program is designed to meet the needs of the parish, school and home, to encourage creative and scholarly endeavors in all areas related to worship and to stimulate high standards of performance.

Membership is open to all persons interested in the worship of the Lutheran Church, its music, architecture, literature, drama, painting, sculpture and other media of communication. William Walters, of Springfield, Ohio, is president of the society.

15th Annual

CHURCH MUSIC INSTITUTE

Ministerium Camp
Shawnee-on-Delaware, Pa.

L. David Miller, Dean

August 6-12, 1961

Faculty: Roberta Bitgood, Parker Wagnild, Frederick Jackisch, Joel Lundeen, Dickson Taylor

For descriptive folder and registration blank write immediately to:

The Reverend Earl F. Rahn, D.D.
2900 Queen Lane, Philadelphia 29, Pa.

CONVENTIONS
OUTINGS—RETREATS
"Atop the Poconos"

Excellent facilities for small or large groups as well as for individuals. Choice of meeting rooms. Auditorium for religious services. All sports. Lake with white-sand beach. Delicious meals. Low rates. For full particulars write

POCONO CREST (Lutherland)
Pocono Pines, Pa.
N. Y. Office: 11 W. 42 St. LO 5-1550

VESTMENTS

CLERGY **CHOIR**

Quality materials and precise craftsmanship in our own tailoring shop make our Cassocks, Surplices and Cottas outstanding.

For FREE catalog 113E giving information on Vestments, Paraments, Church Furniture, Altar Brass, Communion Ware, write to Dept. L

ECCLESIASTICAL ARTS
2900 QUEEN LANE
PHILADELPHIA 29, PA.

Synod Convention Calend

May 29-31
MARYLAND
Abiding Presence Church, Gettysbur

June 2-6
WESTERN CANADA
Trinity Church, Saskatoon, Sask.

June 5-8
CANADA
St. Peter's Church, Preston, Ont.
CENTRAL PENNSYLVANIA
Gettysburg College, Gettysburg, Pa.
PITTSBURGH
Holy Trinity Church, Greenville, Pa.
SLOVAK ZION
Dr. Martin Luther Church, Cleveland,

June 11-14
ICELANDIC
St. Stephen's and St. James' Churche
Winnipeg, Man.

CHANGES OF PASTORATE—

CENTRAL PENNSYLVANIA

GAMAN, REIDE E. From Lemaster Parish. To Mt. Union Church, Mt. Union.

TH, WALTER S. From Sidman-Elton Parish. To Zion Church, Sunbury, assistant pastor.

RNER, DONALD B. From Burnham-Ilfarata Parish. To St. Mark's Church, Mechanicsburg.

CENTRAL STATES

TON, JAMES B. From St. Peter's Church, Langdon, Mo. To St. John's Church, Sterling, Neb.

FLORIDA

DAHL, HARVEY J. From St. John's Church, Wellington, Kan. To Vero Beach, mission developer.

KENTUCKY-TENNESSEE

MORROW, JOSEPH M. From Holy Trinity Church, Columbus, Ohio. To First Church, Louisville, Ky.

MARYLAND

UGLE, VERNON I. From Christ Church, Shrewsbury, Pa. To St. Luke's Church, Cumberland.

MICHIGAN

TELS, RAYMOND. From St. Luke's Church, Muskegon. To First English Church, South Haven.

OHIO

LDNER, MICHAEL B. From St. Paul's Church, Alliance. To St. Luke's Church, Mansfield.

RTH, JOHN H. From Zion Church, Wooster, assistant pastor. To First Church, Plymouth.

PENNSYLVANIA MINISTERIUM

ETTERLE, JOHN A. From St. Mark's Church, Birdsboro. To St. Stephen's Church, Feasterville.

IMOYER, CARL R. From Christ Church, Stone Church. To Jordan Church, Walberts.

PITTSBURGH

NEIDMILLER, JOHN H. From Christ Church, West Newton. To First English Church, Butler.

SLOVAK ZION

IERVICK, JOHN, JR. From St. John's Slovak Church, Nanticoke, Pa. To Holy Trinity Church, Sharon, Pa.

SOUTH CAROLINA

HAIGLER, GORDON. From St. James' Church, Lexington. To Gethsemane Church, Columbia.

KOCH, JOHN H., JR. From Macedonia and and Mt. Horeb Churches, Chapin. To St. John's Church, Walhalla.

TEXAS-LOUISIANA

DEAL, HAROLD G., JR. To Holy Trinity Church, Houston, Tex.

VIRGINIA

CRUMPTON, KENNETH, JR. From Ascension Church, Danville. To St. Mark's Church, Charlottesville.

HOFFMEYER, RALPH W. From Messiah Church, Panama City, Fla. To St. Paul's and Trinity Churches, Stephens City, Va.

WESTERN CANADA

POGGEMILLER, HENRY. From Grace Church, Creston, and Bethlehem Church, Lister, B. C. To St. Peter's Church, Winnipeg, Man.

CHOIR DIRECTORS, ORGANISTS, PASTORS

Attend the 4th Annual Pittsburgh Synod Choral School at Thiel College June 23-27. Nationally known leaders in music and liturgy. Total cost $28.00. Write Gordon Joyce, Ridgeway, Pa.

PARISH WORKER WANTED

In locality near Chicago. Established congregation in new building. Unlimited opportunity to assist pastor. Reply giving full particulars, include photograph, to Ev. Lutheran Church of the Redeemer, Main and Root Sts., Aurora, Illinois.

COLLEGE NURSE AND DORMITORY HEAD RESIDENT

Opening for registered nurse September 1961 at Lenoir Rhyne College in a combination position as dormitory head resident and college nurse. Address inquiry to President Voigt R. Cromer, Lenoir Rhyne College, Hickory, N. C.

PHOTO FINISHING

Roll developed. 8 beautiful enlarged prints 39c; 12-59c. Reprints 5c. Quality work, Since 1933. Willard's, Box 2553P, Cleveland, Ohio.

IN CONCLUSION

THERE SHOULD be some shock value in "Crisis in City Churches" which we publish this week. We already know that our church is gradually dying in most of the big cities. The decline is so rapid, Carroll Charles says, that there may soon be an annual decrease in the total United Lutheran membership.

We don't usually expect a secretary of one of the church boards to describe a situation so candidly. Our secretaries are realists, and know the harsh truth about many situations, but they don't like to discourage us by telling us everything they know.

Almost every big U.S. city lost population from 1950 to 1960. Middle-class people have migrated to the suburbs by the millions. The old downtown sections have filled up with the families of unskilled laborers, mostly Negroes, "poor whites" from the Southern mountains, and in some eastern cities Puerto Ricans. Among such people our churches seem unable to develop an effective ministry.

THE UNITED LUTHERAN CHURCH is much the oldest of the Lutheran denominations in America, and got rooted in all the eastern communities—such as Allentown, Lancaster, Pittsburgh—while they were villages. (Thirty-five per cent of United Lutheran membership is still in Pennsylvania, which is not a growth state.) Our church doesn't have the money to move into the suburbs fast enough to keep up with the population trend in that direction. What our church is experiencing, the others will eventually.

We still depend chiefly on the village pattern of church life, with a cross-section of the community—some of the well-to-do, some of the poor—within our congregations. We try strenuously to produce this neighborhood pattern as hurry to follow our people to new sub ban communities.

We have no strategy for the big ci because each congregation is self-gove ing as to what sort of ministry it n wish to attempt, and whether it will s where it is or pack up its assets a move. Each congregation is more or l a private cell living to itself.

There are a few dozen ULC congre tions I can think of which are mak bold efforts to minister to new situatio Holy Trinity in Buffalo; First Chur Pittsburgh; Trinity (Germantown), Ph delphia, for instance. But mostly our c congregations feel no responsibility fo community as a whole, only for nei borhoods in which they can thrive w modest effort.

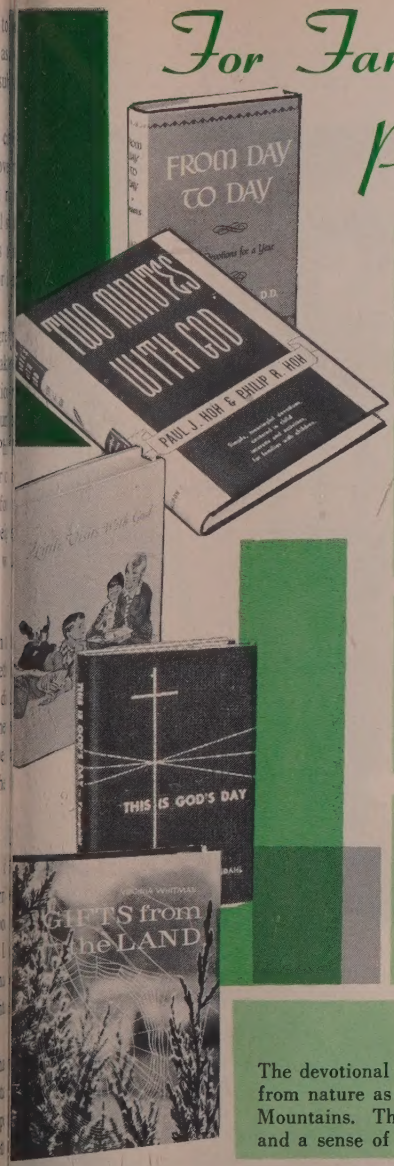
IT WON'T make much difference in history of the kingdom of God whet the United Lutheran Church lives or d God raises up a variety of instrume of his will over the years, and maybe has written us off. But it would be he ful to know where we stand.

In downtown Philadelphia, for stance, an Episcopal church has veloped a first-rate ministry to unmarr young adults. Another is a focal pc of a ministry of faith healing. A l theran congregation, Nativity, has ma a conspicuous break-through in int racial ministry.

Generally speaking, though, we h gone along with the trend toward est lishment of the well-washed, upp income white people in suburban ghet (of course they need the gospel as mu as anybody).

The big city is here to stay. Whet our church can stay with it is, as of M 31, 1961, doubtful. —ELSON RUF

For Family and Personal Devotions



FROM DAY TO DAY *by J. Henry Harms*

Reprinted by popular request, this year-round book of daily devotions includes three-minute meditations, Scripture readings, appropriate sentences, and prayers for each day of the year. **$2.50**

TWO MINUTES WITH GOD

Paul J. and Philip R. Hoh

Meaningful devotions for families, in language and thought-forms children can understand. Worship themes, scripture, meditations and prayers on subjects related to child life. **$1.75**

LITTLE VISITS WITH GOD

Allan H. Jahsmann and Martin Simon

200 simple readings aimed at children, that teach Christian truths and conduct, using stories youngsters know and understand. Each devotion has an accompanying suggested Scripture reading. Washable cloth binding. **$3.00**

THIS IS GOD'S DAY

Reuben K. Youngdahl

Power-packed messages embracing many everyday topics reverberate in this family devotional book. Here are full-page meditations—Bible centered and illustrated from life—for every day of the year. **$3.00**

GIFTS FROM THE LAND

by Virginia Whitman

The devotional messages of this unusual book are based on scenes from nature as seen along the shores of a lake deep in the Ozark Mountains. The lessons taught by nature bring peace, serenity, and a sense of God's ruling order. 23 nature photographs. **$5.95**

LUTHERAN CHURCH SUPPLY STORES

(United Lutheran Publication House)

order from your nearest branch —see page 47 for branch addresses

THE LIBRARY
PACIFIC LUTHERAN SEM
2750 MARIN AVE
BERKELEY 3 CALIF
FREE

Four NEW FORTRESS BOOKS

Muhlenberg Press enlarges its series of low-priced hard-bound books dealing with the basic Themes of Christian faith and life

THE LORD'S SUPPER
by THEODORE G. TAPPERT

Outward observances of the Lord's supper have been subject to constant change through the centuries. Inevitable and permissible, these changes do not affect the real meaning of the Sacrament and its significance as a proclamation of the Gospel.

EVERYMAN A PRIEST
by KARL J. HERTZ

Protestants, who believe in approaching God directly without the help of priests, should also feel that each man must act as priest in praying for and serving his neighbor and brother. The author shows that Christ died to free us for this service of love.

FOUR CENTURIES OF THE ENGLISH BIBLE
by JOHN REUMANN

This reviews the development of the many different versions of the Bible in English today from the King James Version to the RSV. The continental background of the English Bible is stressed, particularly the influence of the Protestant Reformation.

$1.00 each

FAITH AND HEALTH
by KRISTOFER HAGEN

What about the miracles of "faith healing"? And the miracles of healing in the New Testament? What can a Christian do to preserve his own health? A medical doctor with wide experience answers these and other pertinent questions.

PREVIOUSLY PUBLISHED:

PRAYER *by Olive Wyon*
MARRIAGE *by Harold Haas*
CONVERSION *by Erik Routley*
BEGINNING AND END OF THE WORLD *by Martin J. Heinecken*

LUTHERAN CHURCH SUPPLY STORES
(United Lutheran Publication House)
order from your nearest branch